

CRISWELL SAYS

Convention To Shun Ecumenical Projects

ST. LOUIS (RNS) — While deeply concerned for Christian unity, the Southern Baptist Convention will not become involved in current ecumenical projects, Dr. W. A. Criswell, SBC president, said here.

"Church councils and merger plans which tend toward the liberal left and de-emphasize the Scriptures and basic Christian doctrines have always been unacceptable to

Southern Baptists, and will continue to be so," he said. Dr. Criswell, pastor of the 15,000-member First Baptist church of Dallas, came here to address a rally of Baptists from eastern Missouri at Kiel Auditorium.

"I do not foresee any time in the near future when Southern Baptists would join the National Council of Churches or become participants in the Consultation on Church Union," he said. "Southern Baptists reject the liberal far left leanings of leadership in these groups, and we find that members of many other church groups are coming to reject them also."

The prospects for merger between Southern Baptists and the American Baptist Convention are not bright at this time, Dr. Criswell said.

Southern Baptists intend to devote their full energies to the Crusade for the Americas, a hemispheric evangelistic program which will begin in 1969, and the refusal of American Baptists to participate in that program has been a major blow to merger hopes, he said.

His denomination will become increasingly involved in social welfare programs in the future, as long as the evangelistic character of those

(Continued on page 2)

Maryland To Sell College

BALTIMORE (BP) — The Baptist Convention of Maryland, in its first called special session in history, voted overwhelmingly to sell the property originally slated for a Baptist college in Walkersville, Md., "as quickly as feasible."

It was also the shortest convention meeting in history, lasting a mere 46 minutes.

That was the time it took to hear and approve a lengthy report of a special committee of seven appointed by the convention president at the request of the convention to take the necessary steps to dispose of the college property, or decide how to use it.

There was little discussion and almost no debate on the committee's recommendation to sell the property "at the best price possible," although no specific price was placed on the buildings and grounds.

Disposal and sale of the property was placed in the hands of the State Mission Board of the convention and its executive committee.

Total assets of the property, including a 140-acre tract about 30 miles northwest of Baltimore, reportedly are about \$750,000, while liabilities are listed at about \$375,000.

The committee recommended sale of the property after examining and evaluating three possibilities, and concluding "there is nothing else we could do but recommend the sale of the property," according to committee chairman Cecil C. Anderson, pastor in Silver Spring, Md.

The alternatives not approved were to convert the property to a Baptist teaching center or assembly, or to retain the property to see what developments would come later in the denomination to utilize the property.

The committee reported a minimum of \$272,000 would have to be expended immediately to provide an assembly, plus a minimum of \$130,000 a year to amortize an estimated \$850,000 debt. Cost of holding the property as it now exists was set at about \$62,500.

State Elementary Convention Is Ready

Dr. Myron C. Madden, chaplain of Southern Baptist Hospital at New Orleans and Dr. LaVerne Ashby, consultant, primary work in the Church Training Department of the Baptist Sunday School Board, Nashville, will be among the leaders in the statewide Convention of Elementary Workers to be held at Woodland Hills Church in Jackson, Oct. 14-16.

This will be the first meeting of its kind in the state and include all ages from birth through 12.

Other speakers will include Dr. Louise Bates Ames, chief psychologist and associate director of Gesell Institute of Child Development, New Haven, Conn.; Troy White, supervisor of elementary education, State Department of Education, Jackson; Dr. Edward Frierson, coordinator of Learning Disabilities Training Program, George Peabody College, Nashville; David Prewett, family ministry consultant, both in Church Training Department, Baptist Sun-

day School Board, Nashville. Conference leaders will include Dr. Elizabeth Hutchens, professor of religious elementary education, Southern Baptist Seminary, Louisville, Ky. and Miss Mary Anne Forehand, editor of Sunbeam Activities, published by W. M. U.

(Continued on page 2)



Dr. Myron C. Madden

The Baptist Record

OFFICIAL JOURNAL OF THE MISSISSIPPI BAPTIST CONVENTION

Established Weekly Since 1877

JACKSON, MISSISSIPPI, THURSDAY, OCTOBER 3, 1968

VOLUME LXXXIX, NUMBER 38C

"First Chance," New Federal Program, Set

WASHINGTON (BP) — A new program for handicapped children, known as "First Chance," has been approved enthusiastically by Congress. It is now on the President's desk awaiting his signature.

The legislation provides funds for public and private agencies to develop experimental and demonstration programs to meet the unique needs of the pre-school child who is handicapped.

In reporting the bill, the House Education and Labor Committee pointed out that fewer than one-third of the six million handicapped youngsters in America receive special educational services to help them overcome the problems created by their handicaps.

Committee chairman Carl D. Perkins (D., Ky.), in urging quick action on the measure, stressed the necessity for early educational assistance. He told the House that if the handicapped child does not

get special help from birth to six years of age his problems are likely to multiply and become irreversible.

Perkins called the bill, which provides only \$1 million to be spent during its first year, "A modest but significant" program. The funds are authorized to be given to both public and private agencies to plan and implement some 75 to 100 model programs in every state in both rural and urban areas.

The "First Chance" programs must be designed to develop successful approaches in assisting the pre-school-aged handicapped child. In turn, these experimental and model programs will offer basic guides for future efforts for a broader ministry to handicapped youngsters, Perkins explained.

After the first year, the legislation calls for expenditures for \$10 and \$12 million over the next two years.

The "First Chance" program has three major purposes: to encourage the development of all facets of the handicapped child's abilities; to involve the parents of the handicapped child in the planning and operation of the projects; and to acquaint the community with both the problems and the potential of the handicapped children.

Parents will be provided with counseling and guidance on how they can effectively respond to the special needs of their handicapped child.

"Few parents are prepared to take care of a child who looks differently, behaves in grossly unacceptable ways or fails to respond even to the sound of a mother's voice," the report stated.

The parents' help will be enlisted as "allies and associates" of the educators who develop the special ministries for the handicapped children.

Rep. Albert H. Quie (Minn.), a member of the House Education and Labor Committee, told the House that the legislation was vital because the problems of handicapped children "will not disappear with wishful thinking."

Czechoslovakia Baptist Services Undisturbed

As far as can be determined, the 26 Baptist churches and 100 mission stations in Czechoslovakia have not been disturbed in carrying on their worship services. At times, however, attendance has been reduced because of transportation difficulties.

This is the report of Stanislav Svec, secretary of the Baptist Union in Czechoslovakia, with headquarters at Prague. Svec also is pastor of the First Baptist Church of Prague. The union's churches have a total of nearly 4,200 members, according to most recent statistics.

Svec gave this information about the Czechoslovakian churches while in Hamburg, Germany, attending the meeting of the council of the European Baptist Federation. "Last Sunday, when I told my congregation I was going to Hamburg, they asked me to bring their warm greetings to you," he told the council, composed of representatives from national unions of Baptist work throughout Europe.

"We will remain faithful to God's word and continue to be witnesses," Svec added. "The churches in Czechoslovakia will continue to fulfill the task given to us by Jesus Christ." "How deeply we have been moved by your sympathy," Svec said. "We are very thankful for the spiritual fellowship which has remained unbroken. Do not fear for us." (EBPS)



State Conference Held For Crusade Of Americas

A statewide Laymen's Evangelism Conference on behalf of the Crusade of the Americas was held at Broadmoor Church in Jackson Sept. 20-21. Several leaders are seen, from left: Dr. L. Gordon Sansing, director of Evangelism Department, sponsor; Dr. David Grant, host pastor; Dr. Winfred Moore, pastor First Church, Amarillo, Texas; Lambert Mims, mayor of Mobile, Ala.; and Owen Cooper, Yazoo City industrialist, all speakers.

Six Manifestos Planned For Evangelism Meet

Juvenile Delinquency In Mississippi - 5523 Cases

By J. Clark Hensley
Christian Action Commission

Is Juvenile Delinquency increasing in our state or are welfare workers, juvenile Court officers and the citizens doing a more thorough job? More delinquency was reported in 1967 than ever before according to the release of Mississippi Youth Court statistics by the State Department of Public Welfare. Some nine years ago, while making a survey in Hinds County as to the need of a liaison worker between the courts and the churches, the question was raised as to the then low incidence of delinquency within certain groups. The answer: "Perhaps our community does not consider a young person delinquent on the same basis as other communities."

However, the reports would seem to indicate that juvenile delinquency is actually on the rise in Mississippi. With only one county not reporting and with nine counties having no active Youth Courts, 72 courts reported a total of 5,523 cases. Although 67 less than all cases reported last year, there were 174 more "delinquent cases" for a total of 3,858 — with 1,665 noted as "neglect cases". Neglect cases are those referred to the court because of neglect or inadequate care on the part of parents or guardians. Delinquent cases are those referred because of acts committed by a child (not less than 10 years of age) in violation of a law or municipal ordinance or for conduct injurious to his welfare or the welfare of other children. Eighty-four percent of the delinquents were boys and nearly half of them were brought in for stealing. Among other reasons given were disturbing the peace, habitual disobedience, malicious mischief, trespassing, assault and battery, runaway, and sex offense. "Non-support" was the most common reason for referral for "neglected children."

White children were involved in 49% of all Youth Court cases. Of neglect cases, 59% were white — while in delinquent cases, 55% were Negro. There were 165 white and 200 Negro youngsters sent to the Training School for correction. Of the total cases, 321 might be called habitual offenders in that they were referred more than once during the year.

Naturally, Hinds County would have the largest number of cases, with 872, followed by Harrison, 736; Jackson, 629; Jones, 587; Washington, 541; Adams, 346; Warren, 197; Lauderdale, 163; Forrest, 144; Sunflower, 135; and Leflore, 124. These eleven courts handled 81% of all cases.

No over-night detention was required for 78% of all children's cases before the courts. However, 1,145 children were held in jail over-night or longer. Ninety-nine percent of those jailed were held on delinquent charges, with about half-for theft. Eighty-six percent of those jailed were above 14 years of age, but in cases of neglect, the age was as low as five. There were 1,561 cases held in supervision in their own homes and 1,559 were dismissed or held open. Nine hundred six were released on probation; 690 referred to another court; 368 sent to Training School; 300 referred to social agencies and 130 placed in foster homes. Seventy-four percent of the delinquent cases were

ferred more than once during the year.

(Continued on page 2)

(Continued on page 2)

(Continued on page 2)

Student Projects In 'Northern' Group Set

RAPID CITY, S. D. (BP) — After 6,000 miles of travel and 55 days of work on 11 campuses, four new student programs have been established in Southern Baptists' newest convention, the Northern Plains Baptist Convention with offices here.

Carroll W. Smith, director of Baptist student work at the University of Wyoming, Laramie, and three Texas college students traveled throughout Wyoming, Montana, North and South Dakota this summer seeking possibilities for starting student work.

Before the project began, only the University of Wyoming and Montana State University, Bozeman, Montana, among 47 colleges and universities in the Northern Plains Convention territory, had Baptist student programs.

WASHINGTON (BP) — Six manifestos, touching on such subjects as "The World Crisis and the Social Revolution" will be presented to the Continental Congress on Evangelism when 2,500 Baptists from a dozen different national Baptist bodies meet here Oct. 10-13.

The manifestos will be presented at the beginning of each session of the congress by a committee composed of members from six of the Baptist conventions involved.

There will be no votes taken on the manifestos, congress officials explained, and the statements will not be binding on any of the dozen Baptist bodies involved.

Topics for the manifestos are (1) "The Gospel and the Human Situation," (2) "Human Freedom and Dignity," (3) "The Church and Its Mission," (4) "The World Crisis and Social Revolution," and (5) "The Biblical Revelation," and (6) "The Cosmic Christ and the Space Age."

Each manifesto will seek to relate evangelism to specific issues and needs of the world today, and will emphasize the significance of evangelism in the modern world, said Wayne Dehoney, North American Regional Coordinator of the Crusade of the Americas and pastor of Walnut Street Baptist Church, Louisville.

The Continental Congress on Evangelism is a part of the hemispheric-wide Crusade of the Americas involving

(Continued on page 2)

As a result of the summer enlistment project, the University of Montana, Missoula, Montana; Eastern Montana State College, Billings, Montana; Casper Junior College, Casper, Wyoming; and Northwest Community College, Powell, Wyo., were added to the student work program of the Northern Plains Convention.

The project was sponsored by the Texas Baptist Student Union summer missions program, the student department of the Sunday School Board of the Southern Baptist Convention, and the Northern Plains Baptist Convention.

The team spent five days in each of 11 college communi-

(Continued on page 2)

DANIEL C. CAMPBELL, JR.
S. B. C. HISTORICAL COMMISSION
NASHVILLE, TENN.

Resolution

Adopted by the Jackson Rotary Club

August 5, 1968

Whereas, the late

Dr. Chester Lew Quarles

exemplified those rare qualities which every servant of God ought to possess:

Confidence that the forces of Jesus Christ shall be victorious over evil.

Humility in spite of greatness

Empathy toward the handicapped

Sanctity uncommon to the world about him

Trustworthiness by all who knew him

Encourager of the disheartened

Reverence for the Word of God

Love for the members of his family

Enemy of everything that would destroy the Divine image in man

Warmth which exuded upon his associates

Quickness in his defense of the righteous and righteousness

Unaffected by the subtle shifts of public opinion

Acclaim of Good News to the world

Respectable citizen and community guide

Leader of a great denomination, who inspired unparalleled growth

Effervescent personality

Sacrificial commitment to the cause of Christian Missions.

Whereas, Dr. Quarles served Rotary well, and was once President of his Rotary Club;

Therefore, Be It Resolved:

That the Jackson Rotary Club express deep gratitude to God for the life and ministry of Chester Lew Quarles, and that we the members of the club convey our love and sympathy to Mrs. Virginia Quarles, and the Quarles children.

RESOLUTION COMMITTEE

Douglas Hudgins

Earl Kelly

Joe T. Odle

Harry Lee Spencer — Chairman

Congress Plans Six Manifestos

(Continued from page 1) Baptists in 31 countries of North, Central and South America. Baptists from the United States and Canada are involved in the meeting at the Shoreham Hotel here.

A committee headed by Herschel H. Hobbs, pastor of the First Baptist Church of Oklahoma City and a vice president of the Baptist World Alliance, was asked to draw up and to present the manifestos.

Hobbs said that the committee selected the topics to be covered in six documents, and that each member has been asked to write one manifesto for approval by the entire committee before being presented to the entire congress.

Committee members who will draft the statements are Daniel A. Dryer, associate general secretary of the Atlantic United Baptist Convention, St. Johns, New Brunswick, Canada; Herbert Hiller, pastor of Immanuel Baptist Church in Woodside, N. Y. of the North American Baptist

General Conference; Kenneth R. Kennedy, executive secretary of the General Association of General Baptists, Poplar Bluff, Ark.; L. Venchael Booth, executive secretary of the Progressive National Baptist Convention, Inc., Cincinnati; John Havlik, associate director of the Southern Baptist Home Mission Board evangelism division, Atlanta; and Hobbs.

Both Hobbs and Dehoney pointed out that the statements would not be "binding" upon any of the local churches among the participating denominations, or upon the denominational bodies themselves, but would be an expression of concern from the conference participants relating evangelism to the needs of today's world.

"We hope to say something of significance and importance in an imaginative way," said Dehoney, who added that the manifestos probably would be "the newsworthy items coming from the congress—even more so than the speeches."

Juvenile Delinquency In Mississippi — 5523 Cases

(Continued from page 1)

In the 14-17 year age bracket and 20% were in the 10-13 year age bracket. Seventy-five percent of all cases were boys, but 84% of the delinquent cases were boys.

For the 3,858 delinquent cases, 4,152 acts were listed—as more than one act was listed for some cases. There were 21 acts of glue-sniffing (two being under 10 years of age). Sixty-six boys and 46 girls were held on sex offenses—80 of these were white and 51 were Negro, with one unspecified. Among Negro youths, stealing and assault and battery were higher—while habitual disobedience and running away from home were higher among white children.

Mississippi's Youth Courts handled 102 out-of-state children's cases in 1967. A mong them, 37 were from Louisiana, 15 from Alabama and 13 from Texas. Of these cases, 89 were delinquent cases and 13 were neglect cases: 81 were boys and 21 were girls; 85 of them were in the 15-17 year age bracket; 46 were charged with stealing and 26 were runaways. However, only 14 were held in jail.

In submitting a comparison table on trends, the report cautioned that there are a number of reporting factors each year that may mislead those making a study solely on the basis of the tables. However, the interest of the public, the constant upgrading of law enforcement and case work, and the increase in the total number of courts reporting youth court statistics

to the Department of Public Welfare may soon enable us to get an accurate picture of juvenile delinquency in Mississippi. In noting increases of incidence of delinquency, one important fact to consider is that we have a greater number of teenagers in the population.

The preface to the report states: "By statutory requirement the Mississippi Department of Public Welfare is designated as the agency to collect and report statistical information concerning Mississippi Youth Courts. It is through the cooperation of the clerks of the Youth Courts and a number of the Youth Counsellors and Judges that a report on children appearing before the courts in Mississippi is possible."

When asked for a listing of some causes of juvenile delinquency, Carl E. Gernsey, Judge of the Hinds County Youth Court, named: lack of parental supervision, over-indulgence of affluent parents, broken homes, use of alcohol and/or drugs by parents and/or children, and lack of religious training.

Hinds County Baptists have had a liaison worker with the Juvenile Court since Rev. Lincoln Newman was assigned this task as a part of his responsibility with the Cooperative Missions Department some years ago. Upon his retirement Rev. R. L. Lambright assumed this responsibility. Dr. Foy Rogers now assumes this assignment for the Cooperative Missions Department of the Mississippi Baptist Convention Board. The various Superintendents of Missions and a number of pastors work with their Youth Courts on behalf of the young people of their communities. The Christian Action Commission is concerned with the problems of juvenile delinquency as it relates to most of the areas of concern assigned to the Commission.

20 Countries Represented At Southwestern

Southwestern Seminary counted its largest fall enrollment since 1960 as 1,735 students registered for the 1968 semester. The figure is an increase of 121 or 7% over the 1967 enrollment of 1,614.

This total includes 1,486 men and 249 women from some 20 countries and 41 states. The Southwestern students did their undergraduate work at 250 universities and colleges.

Miss Katie Reed, seminary registrar, said the total included 481 new students, compared with 430 new students who enrolled last fall. The breakdown by schools is as follows: School of Theology, 1,089; School of Religious Education, 482; and School of Church Music, 164.

John Earl Seelig, assistant to the president, said this is the second year in a row in which seminary enrollment has increased and the 11th consecutive year new student enrollments have improved. Total enrollment for the 1967-68 school year was 1,926, and the 1968-69 total is expected to exceed this figure.

IKE'S RECOVERY ATTRIBUTED TO PRAYER BY SEN. DIRKSEN

WASHINGTON, D. C. (EP)—Doctors term the recovery of former President Dwight D. Eisenhower from his seventh heart attack as a "miraculous turnaround."

Lt. Gen. Leonard R. Heaton, surgeon general of the Army, told reporters at the White House that he and the General's other physicians were "pleased with the progress the general is making at the moment."

Ike now gets out of bed at times, sits up in a chair, has a good appetite and is given a soft diet.

Asked the reason for Gen. Eisenhower's progress, Heaton shook his head and said, "You've got me."

"Oh," Senator Everett M. Dirksen exclaimed, "I'll tell you—prayer." And to that Dr. Heaton agreed.

Brotherhood Prepares Three

New Guides To Mission Action

The increasingly popular concept of involvement among Southern Baptists got another shot in the arm with the development of specialized help for church members in combating moral problems, teaching persons how to read, and returning prisoners to society.

The three mission action group guides bring to 10 the number of books prepared by the Brotherhood Commission and Woman's Missionary Union during the last two years for church groups interested in helping persons with special needs.

Newest titles, available for \$1 each at Baptist book stores and Woman's Missionary Union, Birmingham, Ala., are Mission Action Group Guide: Combating Moral Problems; Mission Action Group Guide: Nonreaders; and Mission Action Group Guide: Prisoner Rehabilitation.

The 48-page color-splashed books explain in detail how to deal with problems in special areas through mission action groups in a church. These groups may be made up of men, women, or both. Brotherhood and WMU units normally provide the leaders. Each guide seeks to orient persons with problems in the specialized area, suggests specific actions of ministry, offers ways to train during the action period, and provides ideas for sharing experiences during ministry experiences.

An exhaustive list of additional resources closes out each book.

Other guides in the series offer help for ministering on an ongoing basis to the sick, economically disadvantaged, language groups, juveniles, and internationals. The series also includes a mission action projects guide and a survey manual.



Receive 53 Pieces Of China

REV. AND MRS. JOHN IRA HILL were honored with a surprise reception after the Sunday night service, Sept. 8, marking their tenth year at Friendship, Route 2, Brookhaven. Refreshments of cookies, punch and a large anniversary cake decorated with ten lighted candles were served in the church dining room. The members presented the Hills with a 53-piece set of china.

Scripture Passages To Be Returned To Two BSSB Quarterlies

NASHVILLE (BP)—Printed scripture passages will be returned to two Sunday School quarterlies beginning with the July-September, 1968, issues, announced the executive secretary of the Southern Baptist Sunday School Board here.

The decision followed evaluation of a test period during which the printed texts were omitted from four quarterlies, said James L. Sullivan, the board's top executive.

"It is evident," said Sullivan, "from the response we have received that the users of this material want the scripture lesson printed." The text has been omitted from the young people's quarterlies in the Uniform Lesson Series and in the Life and Work Curriculum since the third quarter, 1968.

"The return of the printed message to the young people's Uniform Lesson material will give an option to users. If they prefer not to have the printed text in the quarterly, they may use the Life and Work young people's quarterlies," continued Sullivan.

Because of publishing schedules, the third quarter of 1969 is the earliest date possible for the change.

"As in all of our publication efforts, our policy is based upon what we believe are sound educational principles, our best estimate of the needs and desires of the users of the literature, research findings in particular areas and administrative judgment to harmonize the plus and minus factors that are existent in any such decision," said Sullivan.

According to Sullivan, most negative responses came from smaller churches. Many of these churches, said Sullivan, "feel very strongly that their young people will not study the Bible at all if the scripture is not available in their quarterlies."

Euting Takes Virginia Post

MEMPHIS, Tenn. (BP)—George L. Euting, assistant executive secretary of the Brotherhood Commission, has resigned to become vice president of Bluefield College at Bluefield, Va.

A program director at the Brotherhood Commission for more than four years, Euting will become responsible for promotion and development at the two-year, 500 student Baptist institution. He will establish an office in Richmond about October 15.



Rev. Millard Purl

New Missionary, Mississippi Association

Rev. Millard Purl has begun work as superintendent of missions in the Mississippi Association.

The Purl family has moved into the missionary home in Liberty.

He was born and reared east of Magnolia in Pike County. Mrs. Purl is a native of Progress in Pike County.

The Purls have three children.

The new superintendent of missions is a graduate of Mississippi College and did work at the New Orleans Seminary. He was formerly pastor at Moak's Creek in Lincoln County; Hialeah, Fla.; Mt. Olive and Zion Hill churches in Amite County, and more recently at Livingston, La.

He succeeds Dr. E. M. Causey, who recently retired.

Convention To —

(Continued from page 1) programs is maintained, the convention president said.

"There is no doubt," Dr. Criswell added, "that the Southern Baptist Convention is becoming increasingly aware of the social problems in which people are living today, and to which the church must add its God-given solutions."

"We must always be aware that these solutions are found in the spirit, rather than in the flesh," he said. "It is a tragedy when churches allow their social ministries to overshadow their evangelistic ministries."

Theme Selected For SBC Meet

NASHVILLE (BP)—"Christ In Faith And Work" will be the theme for the 1969 Southern Baptist Convention when it meets in New Orleans, June 10-13.

The theme was selected here during a meeting of the Committee on Order of Business, which outlines the program for the convention. Richard Kay, director of the church services division for the Southern Baptist General Convention of California, Fresno, is chairman.

The committee also named Lee Roy Till, minister of music for the First Baptist Church of Dallas where SBC President W. A. Criswell is pastor, as director of music for the New Orleans meeting. Till was also director of music for the 1964 convention in Atlantic City.



Rev. James E. Smith

1st. Mendenhall Calls Pastor

Rev. James E. Smith has resigned the pastorate of Raymond Church to accept the pastorate of First Church, Mendenhall, effective October 1. He began his work at Raymond on September 1, 1966.

Mr. Smith is a graduate of Magee High School, Mississippi College, and Southern Seminary.

He formerly pastored other churches in Mississippi and Kentucky.

Mrs. Smith is the former Joyce Simpson of Braxton. They have two children.

Student Congress

(Continued from page 1)

ties compiling lists of prospects, meeting with college administrators, faculty members and students, seeking support of local church leaders and participating in local church worship programs.

Wayne Holbrook, pastor of Trinity Baptist Church, Missoula, will serve as volunteer Baptist student director at the University of Montana. He will give his time, even though he must work at a secular job now in order to serve his church as pastor.

The response was so gratifying that team director Smith said, "Perhaps the biggest thing we did was to let the Northern Plains Convention people know of the potential of student work, and to enlist the support of pastors; state leaders, and church members for the student programs began this year, and for the programs of the future."

State Elementary

(Continued from page 1)

of Southern Baptist Convention, Birmingham.

The convention will be promoted by five departments of the Mississippi Baptist Convention Board, Sunday School, Training Union, WMU, Music and Brotherhood, with directors of these departments taking turns in presiding over the sessions.

Those to attend will include workers in all elementary units, parents of those in elementary units, pastors, educational directors, elementary directors, music directors, kindergarten workers and general workers.

Music leader will be Saxe Adams, music consultant of the Sunday School Board in Nashville.

The convention will begin at 2:00 p. m. Oct. 14 and adjourn at noon Oct. 16.

The purpose of the convention, according to the department directors, is to study the child's developmental processes and possible problems related to his learning abilities and in the light of this knowledge how best to meet his needs as they relate to Christian-teaching objectives.

Key South American Needs: Ministries To Poor, Rich

By Jim Newton

BOGOTA, Colombia (BP)—An estimated 10,000 homeless children live on the streets of Bogota, sleeping in doorways under piles of newspapers or a burlap sack or two. They are living testimonies to the ravages of poverty that rack much of South America.

The newspaper or burlap offers little protection against the cold mountain temperatures. The altitude of this city of 2 million people is 8,000 feet, and the temperature often drops to the 30's and 40's during the winter months of July and August.

During the daytime, the homeless children, most of them under ten years of age, grovel in trash cans for food, beg on the streets, or steal to ward off starvation.

The Colombians call these children "gaminers," which roughly translated from the Spanish means "little worldly children."

There seems to be little organized effort to convert these "little worldly children" into the "children of God."

Interviews with missionaries throughout Colombia, Peru, Argentina and Brazil indicate that Baptists have made only the slightest dent in meeting the overwhelming spiritual and physical needs of the hard-core poor in much of South America.

The situation in each country is different, and it is difficult to generalize, but one of the most overwhelming impressions on most North American visitors to South America is the stark poverty of the masses in contrast to the extreme wealth of a few in the ruling class.

"You can't compare Brazil to the United States, or Brazil to Colombia, or even Brazil to Brazil," said Catherine Chappell, director of the Baptist Good Will Center in Rio de Janeiro, Brazil.

Miss Chappell directs a booming program of ministry to the people of the heart-rending "favelas" of Rio de Janeiro. In this city of 4 million people, one-fourth of the population lives in some of the world's most terrible slums.

Conditions in the "favelas" are almost indescribable. In many cases, there is no water, electricity, little food, no sewage, or sanitation. In the Rio favelas, the poor often trek down a four-mile hill and back to get water which is not fit to drink without boiling.

Nowhere in South America is the contrast between the rich and poor more evident. The "favelas" are mostly located on steep mountainsides, often adjacent to high-rise apartments where the rich live in splendor. The poor can in some cases even toss a stone from their shacks made of mud, tar paper, or woven mats onto the balconies of the plush apartments.

The general impression of a North American visiting the southern continent is that Baptists are not able to reach effectively either group — the rich or the extreme poor — with the gospel.

Most of the churches seem to be reaching the lower middle classes and the lower classes. There are exceptions, to be sure, but most missionaries interviewed in South America agreed.

"Where we are missing the boat is that we are not reaching people who will be in charge of the country in years to come — editors, university professors, students, etc.," said Jack Glaze, president of the International Baptist Theological Seminary in Buenos Aires, Argentina.

Two missionaries in Lima, Peru, echoed this view. "If the time ever comes when we can reach the middle and upper class in Peru, then we may be able to build self-supporting churches," said James Redding, missionary in Lima. "One of the mistakes in the past has been we've tried to build middle-class churches with lower class people," added Tom Watson of Lima.

Largely, this is true because the lower classes are more responsive to the gospel than the middle and upper classes, said Bill Warren, missionary in Rio de Janeiro. "They are more aware of their spiritual needs. Those with material possessions don't feel they need anything — they can buy happiness," Warren said.

He added, however, that there is a growing number of middle class professional people who are being reached with the gospel in Brazil, citing as an example the First Baptist Church of Rio de Janeiro where "doctors and lawyers worship beside servants and extremely poor people."

Baptist work with the hundreds of thousands of students in South America is at a critical juncture. Student work is strongest in South America in Chile, said Frank Means, secretary for South America with the Southern Baptist Foreign Mission Board in Richmond. But the student program in Chile suffers now because the key missionary in charge of it is in the U.S.A.

Efforts to begin student work are underway in Sao Paulo, Brazil, and Buenos Aires, Argentina; with existing student work programs operating with some success in Cali and Bogota, Colombia; Montevideo, Uruguay; Recife, Brazil, and a few other cities.

Other than student work programs, there is no really effective organized program of reaching the intelligencia, middle and upper classes in most of South America. The only way is personal evangelism on an individual basis.

This is one reason that Reubens Lopes, pastor in Sao Paulo, Brazil, and president of the Crusade of Americas, has made a concerted effort to visit each governor in Brazil and presidents of other countries in the Crusade of the

Americas to present to the top government leaders an inscribed Bible and share a Christian message.

Whether the Crusade of the Americas will make an impact on both the rich and the poor is a key question, for both elements in South American Society are in dire need of the gospel.

Baptist ministries to the poor largely revolve around the work of good will centers, such as the ones visited by a Baptist Press reporting team in Rio de Janeiro and Recife, Brazil, and in Buenos Aires, Argentina.

"Social work is an open door to evangelism in Brazil," said Edith Vaughn, director of the Recife good will center. She explained that over a 10 year period, the good will center had averaged more than 200 decisions per year. They minister to 5,000 persons a year and have more than 1,500 in Vacation Bible School-type programs annually.

Although the work is rewarding and fulfilling, it is also frustrating. "The greatest frustration is seeing the need so much beyond human ability to meet it," said Miss Vaughn. "The needs are so overwhelming that sometimes Miss Vaughn comes home and cannot eat or sleep, said her roommate, Martha Hairston. "I can't eat," Miss Vaughn once told Miss Hairston. "I talked to so many people who have nothing to eat; that I just can't."

Miss Vaughn said, however, that you can't let the overwhelming needs get you down. "The very fact that you suffer with them helps them, for it shows 'someone cares. You control your emotions, but you do get involved."

"Some people tell me, 'I couldn't do this because it would tear me apart to see such overwhelming needs.' But I tell them that if my workers ever quit feeling it (compassion), then I hope they'll quit."

Miss Vaughn is now seeking to get the Brazilian Baptist Convention Home Mission Board to join the mission in opening up a ministry in Recife to homeless boys like the "gaminers" of Bogota.

In Bogota, however, where the problem of homeless children is perhaps even more intense and the poverty in the hillside slums is among the worst in South America, Baptists are able to do little to meet the overwhelming needs.

"We're just not set up to do anything to help these people," said Loren Turnage, missionary in Bogota, as he stood in the midst of a hillside slum where 4,500 people live in the worst squaller imaginable.

"I couldn't come up here and give these people food," he said. "It would cause a riot. There just wouldn't be enough to go around. We could go broke giving vitamins, food, clothing, etc., to them and still not make a dent."

"If we tried to teach the Bible and not give them anything to meet their physical needs, we might win a few converts, and we might not. When the poverty is so great, you just can't come out and teach the Bible and do nothing else," he said.

The people ask questions like, "If God is love, why does He let us be like this?" Turnage said. "The problems of society are so overwhelming that the tendency of the missionary is just to say, 'Phooey on society, I'll just deal with the man's soul.'"

"So we say, 'Let Bill Dyal (director of the Peace Corps in Colombia and a former Baptist missionary and denominational worker) do it. He has 700 Peace Corps volunteers. The Peace Corps isn't relating their work to the gospel, but they're doing work that ultimately will help the Kingdom of God grow in Colombia,'" Turnage said.

But some churches and missions are not content to "leave it to the Peace Corps." They are establishing mission points in the slums seeking to minister to both spiritual and physical needs.

The tremendous needs, both of the poor and the rich, are the overwhelming single impression that staggers any visitor to South America. The big question is whether Baptists will provide the people, talents, dedication and financial support to meet these needs.



CENTENNIAL, 1918 — "Blessed Day" — Words spoken by the pastor, the late Rev. J. P. Williams, to describe the centennial celebration at Providence Baptist Church in 1918. An event in the lives of the throngs that gathered for this great celebration at Providence, "this grand old house of God which has been so influential upon their lives through the years."



THE FIRST HOUSE OF WORSHIP at Providence was built in 1818 of logs, with a wide open fireplace at one end. The chimney, tradition says, was of stick and dirt. This was not only a place of worship, but also a place of instruction for the learning of the three R's.



Norvell Robertson, Sr.



Rev. Robt. E. Jones



Dr. R. A. McLemore

TO CELEBRATE OCT. 6

Providence Church Reaches Illustrious Age Of 150

On October 6, Providence Church, Lebanon Association, will celebrate its 150th year of organized Baptist work, with homecoming day that will include dinner on the church grounds and morning and afternoon services, but no night service.

Both morning and afternoon services will be tape recorded. At some time during the day a picture of the entire congregation will be made, according to the pastor, Rev. Robert E. Jones.

Following Sunday school at 9:45, Rev. R. C. Woodham, formerly pastor at Providence from 1941 to 1944, will bring the inspirational message for the 11 a. m. service.

Dr. R. A. McLemore, former president of Mississippi College, now secretary of the Mississippi Baptist Historical Commission, will present the history of the church during the afternoon service, which is to begin at 2.

Pete Street will present the special music in the morning, and musicians from William Carey College in the afternoon. Others on program will include Mrs. Lillie Mae Baylis, Mrs. Homer McPhail, Dr. W. W. Clark, Bill Mitchell, and Harold Watson.

History
Before Mississippi became a state, a band of pioneers settled west of Leaf River, about three miles north of where Hattiesburg now stands, but then a dense wilderness. Among this group was a Baptist preacher known as Norvell Robertson, Sr.

On Saturday, October 3, 1818, an assembly of people met at a new meeting house on Johnson's Mill Creek, Lawrence County (now Providence Creek, Forrest County) to organize themselves into a Baptist church. They already had built a building, of logs with a wide open fire place at one end. Rev. Norvell Robertson, Sr. became the church's first pastor. He was pastor there until 1840.

In December of that year

the church chose a name: Providence Baptist Church.

The church had strict requirements for membership and the maintenance of fellowship in those days. If a male member was absent from conference (Saturday afternoon) someone was sent to ascertain the cause of his absence. A continuation of absences was caused for exclusion.

The list of pastors is "long and illustrious."

Since 1818 the Providence Church has occupied four buildings. The second building was erected in 1826, to which an extension was made in 1828, for the use of the Negro members of the church. The walls were of hewn logs and the roof of cypress shingles. A third house of worship, a frame building, was built in 1884, though the second stood until 1910.

The fourth sanctuary was built in 1907, and an educational annex added in 1945. The construction of a modern brick veneer education building was completed in 1957.

Providence has held membership in five different associations, and was instrumental in organizing two of those.

In 1820, messengers from the church met with other churches to organize Pearl River Association, of which association they remained a part until 1829 when a group met at Providence to form Leaf River Association. They returned to Pearl River Association in 1841, and remained until 1846 when they went into the Ebenezer Association. This association was also organized in the Providence Church building. In 1893 they transferred to the Pearl Leaf Association where they remained until the organization of the Lebanon Association, where they are members at present.

Many converts were baptized in early years in the clear stream that flows near the church.

Many have been licensed and ordained to the gospel ministry, going out from the church, but the actual number of these is not known.

maintained until the organization of the Lebanon Association, where they are members at present.

One of the early acts of the church was the beginning of a mission, which became Leaf River Church. A little later they organized the Antioch Church in Jones County. They were instrumental in beginning work in the vicinity of Wiggins. Providence organized, through the efforts of the Negro members, many of the churches where the National Baptists now meet in in Hattiesburg and its surroundings.

Many converts were baptized in early years in the clear stream that flows near the church.

Many have been licensed and ordained to the gospel ministry, going out from the church, but the actual number of these is not known.

Now—two special editions with extra space for your own notes

THE NEW SCOFIELD

REFERENCE BIBLE WITH CONCORDANCE

Looseleaf Edition

Ideal for student, teacher, and minister, this special New Scofield edition features a looseleaf binding with a simple mechanism that permits the easy insertion and removal of pages.

The King James Version text is printed on writing-quality Oxford India paper. Ample margins and 192 pages of ruled bond paper provide space for personal notes. The edition includes Concise Concordance and 16 pages of New Oxford Bible Maps with Index.

1,808 pages, 6 1/2" x 9 1/2" x 1 3/4"
Black Morocco, \$29.50
Black Pin Grain Morocco leather lined, \$39.50
Refills of ruled or unruled bond paper, 40 sheets (96 pages), \$2.50

Order from Your Baptist Book Store
OXFORD UNIVERSITY PRESS
New York

Wide Margin Edition

Generous margins and a 32-page section of ruled bond paper for personal notes make this New Scofield edition particularly valuable for reference and study.

Printed on writing-quality Oxford India paper, the King James Version text is accompanied by Concise Concordance and 16 pages of New Oxford Bible Maps with Index.

1,648 pages, 6 1/2" x 9 1/2" x 1 3/4"
Black Natural Grain Morocco, leather lined, \$35.00

Other popular New Scofield styles

Each with Concise Concordance, 1,600 pages, 16 pages of New Oxford Bible Maps with Index, Oxford India Paper editions, 5 1/2" x 8 1/2", only 5" thick.
French Morocco, Black, Blue, or Red, \$19.50
Cowhide, leather lined, With Family Record, Black, Blue, or Red, \$23.75
Genuine Morocco, leather lined, Black, Blue, or Red, \$27.50
NEW! Hand Grained Morocco, leather lined, Black, Blue, Red, Brown, or Green, \$30.00
Thumb indexing available.



CHILDREN OF THE WORLD: There are 10,000 homeless children in Bogota, Colombia, the "gaminers" (translated from Spanish: "little worldly children") who live on the streets, sleep in doorways, and cover up with newspapers or burlap sacks in near-freezing weather. The needs of the poor, such as these people in Bogota, are overwhelming. (BP)

PHOTO by Floyd A. Craig

The Baptist Record

Largest Circulation of Any Newspaper
Of Any Kind In Mississippi
JOE T. ODLE, Editor

Doctrinal Emphasis

Doctrinal emphasis is not a point of popularity in today's ecumenical climate. It is much more in vogue to preach on social problems or other more timely subjects. As important as other emphases may be, however, there will be little real strength either in individual Christian character, or in churches and denominations, without strong adherence to fundamental beliefs. People are largely what they believe, and if they do not believe much, they will have little spiritual vitality. And without strong Christians as members, churches and denominations also will be weak.

In the past, Southern Baptists have given major emphasis to their doctrinal tenets. That emphasis may not always have been presented as much in the spirit of love as the Bible demands, but our fathers believed the great truths of the Bible, and proclaimed them and taught them. Moreover, most Baptists heard enough of this to know what they believed and why they were Baptists.

Modern Baptist emphasis, however, has been more and more in other directions. The result is a generation of Baptists, many of whom do not have clear concepts of what Baptists believe or what makes us Baptists.

There may be several causes for this failure to indoctrinate our people and ground them in the truths of our faith. In part, it may be because we have grown so rapidly, that we simply have not had time to teach and train our people. Also, we do not use catechetical or doctrinal classes for our young people as some denominations do. Moreover, even in our training programs, as outstanding as they have been, we often have made the discussions so general, that we failed to plant the great truths in the hearts of our people.

A larger responsibility, however, apparently must be laid at the feet of leadership, which simply has failed to recognize the necessity for indoctrinating our constituency if we are to remain a strong denomination. Our preachers have found that it was easier to preach on more popular subjects than the great doctrines. Also, we have had such concern for evangelism, missions and stewardship, that we overlooked the last part of the commission which commanded teaching in other areas too. Few books on the distinctive doctrines of our faith have come from our denominational press in recent years. The number of tracts on Baptist doctrines and distinctives, and reasons for our Baptist belief, being published by our denominational press has dwindled, until few such are available today. While a program for training new members has been developed, it gives very little emphasis to doctrine.

Perhaps we have unconsciously drifted in this direction, both as a reaction to overemphasis on doctrine in times past, and also because of the general ecumenical trend of the times. Tragically, however, if we do not perceive the direction we are going, and turn from it quickly, we shall continue to see the strength of the denomination sapped, and soon shall cease to be a distinctive people. This may be what some people want, but it is not the real need of the world in this hour of religious compromise. In a time of church un-

ion, doctrinal laxity, and denominational weakness, there is still a need for a distinctive, Bible believing, Baptist people.

Baptists believe that the Bible is the word of God, and also believe all of the great truths revealed by God in that word. They hold many of these great doctrinal truths as a common faith with other Christian groups, but there are certain beliefs based on God's revealed word, that Baptists, and Baptists alone embrace. At least, Baptists alone hold to all of them, even though some groups may believe part of them, while others hold to others. Baptists, however, hold to all of them, and it is these distinctives which make us Baptists. If we did not believe and preach them we would be something else. There is nothing to be ashamed of in any of these distinctive positions, nor any reason for failing to teach them to our people, or proclaim them to the world.

Yet, here is where we may be failing now. Far too many of our people do not know what we believe, or why. To many Baptists, one denomination is as good as another, and to some even one religious faith is as good as another. They have this concept simply because we have failed to indoctrinate them. Baptists have fallen behind other groups in this and the time has come when we must begin to give a new emphasis to our beliefs, if we expect to survive as a distinctive denomination.

Last year we carried an article by Dr. Joe Davis Heacock, member of the faculty of Southwestern Seminary, suggesting a plan, now being used in some churches, in which all of the boys and girls in the churches, are placed in a pastor's class when they reach the age of twelve, with the pastor giving a full year to instructing them in what Baptists believe. We can see the inestimable value of such a suggestion, and should like to see it developed and adopted in all of our churches. It would change the trend of our day of Baptist young people growing up in our churches not knowing what we believe.

Furthermore, there is need for new doctrinal emphasis from the pulpit. This must be the "strong meat" to which Paul refers in some of his writings, and it is absolutely necessary if we are to grow mature, healthy Christians in our churches. Greater accent on fundamental doctrines also is needed in our whole teaching and training program. Adults and young people, as well as the boys and girls, need indoctrination with the truths we hold.

In this issue of the Record we present discussion by some of our Mississippi pastors and leaders on the subject of doctrinal emphasis. We hope that we will read carefully what they have to say, and then, in the coming weeks, join in the discussion of this problem.

I do not pretend to know the answers to why God called you and Joanne home so soon. I only know that I trust His wisdom, and I love Him with all there is in me. "In Him I live and move and have my being." He sees the end from the beginning.—Dale Evans Rogers in DEAREST DEBBIE, (Fleming H. Revell Company).

Once Martin Luther was asked, "When the whole world turns against you—church, state, princes, people—where will you be then?" Luther cried, "Why, then as now, in the hands of the Almighty God!" That kind of unwavering faith will give us the spiritual fortitude to stand unafraid and be faithful to God in any situation.—Robert V. Ozmert

GUEST EDITORIAL

"Who Will Speak In Behalf Of The Pastor?"

By Bob N. Ramsay, Pastor
First, Brookhaven

Budget time is here again, and budget committees will soon be busy at the task of planning and promoting budgets that will challenge the financial capabilities of the membership. The current crisis in America and across the seas demands that priority be given to missions. However, I wish to address these remarks to another item in the budget, the pastor's salary.

In every field of endeavor, it is not considered "in poor taste" or unethical for an employee to request a raise in salary. But it is in the ministry. In fact a good portion of the employees in America are members of unions, and demands are made each year for income increases, additional fringe benefits, more favorable working conditions, and less working hours.

When we first heard about public school teachers striking, we felt that this was wrong and still do. Yet the public has accepted this procedure as "normal" by organized labor in negotiating new contracts. Quite obviously the double standard in this regard is no longer acceptable to the teaching profession; and according to the experts there will be more than 300 strikes in public school systems this year. Needless to say, the salary increases given to the administrators and teachers by the Mississippi Legislature was long overdue.

Who will speak in behalf of the pastor? He will not. No concerted effort will ever be made in this direction. Yet there is a paramount need for someone in the local church to take the initiative in this situation. About one-third of Southern Baptist pastors are doing secular work to supplement their income. In most cases this is a necessity. This ought not to be. Others feel the need and the pressure for additional revenue.

With the cost of living rising every month, salaries have been cut drastically where there have been no increases. For example, a salary of \$3500 in '67 is equal to \$3311 in '68; an income of \$5000 in '67 has been reduced to \$4717.50 in '68; and \$7500 is equal to \$7064 this year, etc. ("U.S. News & World Report," August 26, 1968). Thus, if the pastor received a 6 percent salary increase last January, it will barely offset the toll of higher taxes and higher living costs during 1968.

This is not a personal matter. Brookhaven First Baptist has been generous with her pastor and staff members. But this is not true in many places, and some beloved pastors find themselves in financial difficulties. Again this ought not to be. One sure way to "fire" the pastor, to build up his spirit, to encourage his heart, to draw from him his finest leadership capabilities is for the church to express love and appreciation for his ministry by seeing to it that his material needs are met.

There are those budget committee members who across the years have been alert to their responsibility in this regard; and others will want to join their ranks now.



Education Commission, SBC

Free day - long visits for disadvantaged freshmen and sophomores of Indianapolis high schools to the four state-supported universities is being carried out this month by the Indianapolis city administration. The trips are being financed by the universities—Indiana, Purdue, Ball State, and Indiana State—and their foundations and other foundations. Pupils signed up at four inner-city high schools. The idea is to convince students "who are the greatest potential dropouts that education is a way out of the ghetto," a city official said, and to persuade them to try to attend college eventually.

The point of education is finding access to a sufficient life, and access is possible only where knowledge and action can be related to conscience and action.—Wesleyan University's President Emeritus Victor L. Butterfield

"Yes," said the father of the college senior, "he took economics last year, but it didn't help him. He's still broke all the time."

THE TEN MOST WANTED MEN

1. The man who puts God's business above any other business.
2. The man who brings his children to church rather than sending them.
3. The man who is willing to be the right example to every boy he meets.
4. The man who thinks more of his Sunday school class than his Sunday sleep.
5. The man who measures his giving by what he has left, rather than by the amount he gives.
6. The man who goes to church for Christ's sake rather than for himself or for someone else.
7. The man who has a willing mind rather than a brilliant mind.
8. The man who has a passion to help rather than a passion to be helped.
9. The man who can see his own faults before he sees the faults of others.
10. The man who is more concerned about winning others for Christ than he is about winning worldly honor.

—Church Chimes

Calendar of Prayer

(This list is not compiled according to birthdays.)

- October 7 — Joe Cooper, faculty, Mississippi College; Shirley Upchurch, Marshall County Training Union director.
- October 8 — James E. Booth, trustee, Clarke College; Charles Tyler, Education Commission.
- October 9 — Harold St. Gemme, Baptist student director, Hinds County; Alvin R. Smith, Zion associational supt. of missions.
- October 10 — Ada Goar, Children's Village staff; Madge King, Children's Village staff.
- October 11 — Joe Abrams, Mrs. Sandra Brannon, Mrs. Mary Lib Clayburn, Mrs. Nell Cotton, Baptist Building employees.
- October 12 — E. Harold Fisher, president, Blue Mountain College; Travis D. Pittman, faculty, Wm. Carey College.
- October 13 — Mrs. Omer Lynn, Baptist Book Store; Wilma J. Harris, Baptist Book Store.

The Baptist Record

Joe T. Odle Editor
Joe Abrams, Associate Editor
Anne McWilliams Ed. Asst.
Bill Duncan Bus. Manager
Official Journal of the
MISSISSIPPI BAPTIST
CONVENTION BOARD
Box 530, Jackson, Miss. 39205
Chester L. Quarles, D.D.
Executive Secretary-Treasurer
The Baptist Building
Mississippi Street at Congress
Baptist Record Advisory Committee: Henry Harris, West Point; S. R. Mason, Jackson; Norman Gough, Clinton; Carl E. Talbert, Jackson; Kelly Dampier, Brookhaven; Paul H. Leber, Moss Point.
Subscriptions: \$2.00 a year payable in advance.
Entered as second-class matter April 4, 1918 at the Post Office at Jackson, Miss., under the Act of October 3, 1917.
The Baptist Record is a member paper of the Southern Baptist Press Association, the Associated Church Press and the Evangelical Press Association.



So You Want To Make Your Own Decisions?

By Dr. Richard Brannon

We've had some rather heated disagreements lately. You can't understand why we won't let you do what you want to do. Remember you said, "Why can't I make my own decisions?" Here is the answer, at least in part.

First, I'm glad that you want to make decisions for it indicates that you're growing up. Your parents want you to be grown. Even if we could, we wouldn't try to keep you as a child. We loved you when you were little and we'll love you just as much when you're grown — even more, if possible.

If what I'm saying confuses you, it should. Being teen-aged is a confusing time for you and for us. When you assert your desire for independence, normal for you, we recoil somewhat from letting you make your own decisions. This is also normal for us.

You see, our reaction is mixed. We are delighted and, at the same time, we are disturbed. As your parents, we become disquieted simply because we care for you. We don't want anything bad to happen to you.

When you were little, a mistake in judgment wasn't quite as serious. Usually we were near to help rescue you with no more than a scratch or cut or broken bone. In other words, when you made a mistake as a child, we nearly always had a chance to rectify and repair the damage.

You're a teenager now, and things are more complicated for you and for us. Now, you have the body of a grown person but your mind and emotions are not fully developed.

It may be we know something that you may not realize



PORTUGUESE BAPTISTS

"ROUGH IT" IN CAMP

In a two-week period 110 children, eight through 14, attended a Baptist camp near Agua de Madeiras, a small town two hours north of Lisbon, Portugal.

"Camp in Portugal is different from what we know in the United States," says Mrs. John M. Herndon, Southern Baptist missionary. "It is more on the order of Vacation Bible School, with Bible and mission study, character stories, Bible drills, handwork, and periods of meditation and chorus singing." "Camp here is walking to the ocean beach, a mile away. It is worshipping in a garage, eating outdoors, using gas and oil lanterns, hauling drinking water from a mile away, and, for many, sleeping on pallets on the floor. At present Baptists have no assembly grounds and must improvise with rented or borrowed facilities."

During the camp (sponsored by the Portuguese Baptist Woman's Missionary Union) nine persons professed faith in Christ and many rededicated their lives.

as yet. At this stage of your life, something could happen to you which might cause you years of unhappiness.

It wouldn't have to be deliberate. Most girls who get in trouble didn't plan to. You know, we all need help sometimes to keep the things we don't want from happening.

If we say "no" to you it's not because we don't trust you, and certainly not because we don't love you.

It's because we know that

you, even as we, are human. You can make a wrong decision; and, at your age, they are critical.

We are delighted that you want to make your own decisions, but won't you let us help you? After all, as your family, we're on the same team.

You know something, when you have a teen-age daughter, you'll feel exactly as we do.

Love,
Father

Newest In Books

LUTHER ALIVE by Edith Simon (Doubleday, 371 pp., \$6.95)

The subhead reads "Martin Luther and the Making of the Reformation." The book is one of a series issued by the publisher under the general heading The Crossroads of World History Series, edited by Orville Prescott. The author of this particular volume has the ability to make history come to life. Nothing here is dead or dry but words and sentences and paragraphs jump at the reader as they capture some of the sensation and excitement created by the actions of this great leader of the Reformation. The times in which these events occurred and the factors which made the man and the event are carefully followed and presented. This is a worthy addition to the literature on Martin Luther.

EVOLUTION AND THE MODERN CHRISTIAN by Henry M. Morris (Baker, 72 pp., paper, \$1.00)

A brief and easily readable answer to modern assumptions of the truth of the theory of evolution and the consequent denial of the Genesis record. The author shows the fallacy of these positions and the weaknesses of the evolutionary arguments. The book is especially written for young people to help them see the answers to theories now presented as facts in so many school courses. The author is the head of the department of civil engineering at Virginia Polytechnic Institute. He has written several other books.

THE CASE FOR CREATION by Wayne Frair and P. William Davis (Moody, 96 pp., paper, 95 cents)

A brief presentation of answers to evolutionary theories and proofs of creation. The subtitle reads "An Evaluation of Modern Evolutionary Thought From a Biblical Perspective." A most helpful short treatise on a timely subject.

NINE ROADS TO RENEWAL by Walden Howard (Word, 162 pp., \$3.50)

Reports on the activities of Christian fellowship groups in nine cities across the nation, which were seeking to find spiritual understanding and growth. These are case studies of efforts to bring renewal in the churches.

FAITH THAT WORKS, AN EXPOSITION OF JAMES by John L. Byrd (Zondervan, 94 pp., paper, \$1.95)

Devotional messages first delivered as sermons at the Duke Street Baptist Church, Richmond, Surrey, England. The messages are brief and practical but open the great truths of the epistle and apply them to modern Christian living. There are fourteen sermons in the series.

THE STRUGGLE OF THE UNBELIEVER by James J. Cavanaugh (Trident Press, 207 pp., \$7.95)

The author has received widespread attention because of his earlier book "A Modern Priest Looks at His Outdated Church." That book was a best seller but this one will not be since it was his doctoral thesis and is not written for popular reading. The book deals with the "sincere difficulty" modern unbelievers have in accepting Catholic apologetics. These traditional apologetics, according to the author, may comfort believers, but cannot speak meaningfully to most of the unbelievers of the world. The book is technical and difficult and will be of value only to the most serious students.

SAINT IN THE SLUMS, the story of Kagawa of Japan, by Cyril Davey, (Christian Literature Crusade, Fort Washington, Pa., 93 pp., \$1.25)

This is the story of the man who went to live in the slums of Tokyo because he wanted to be like Christ. The story of Toyohiko Kagawa is one of the most moving stories of modern Christianity.

HOW TO BE HAPPY THOUGH MARRIED by Tim LaHaye (Tyndale House Publishers, paperback, \$1.95, cloth, \$3.50, 160 pp.)

An experienced pastor-counselor shows husbands and wives the way to physical, mental, and spiritual harmony.

CODE NAME SEBASTIAN by James L. Johnson (Tyndale House, 270 pp., \$1.95)

Paperback edition of the popular hardbound novel published by J. B. Lippincott, featuring international intrigue, formidable perils, and a Christian's slender faith. An airplane crashes in the Negev Desert in Israel. One of the passengers is a minister. How he comes to grips with a ring of spies, and with his doubts — makes a story with unforgettable impact.

MILLIONAIRE FOR GOD, the story of C. T. Studd, by John T. Erskine (Christian Literature Crusade, Fort Washington, Pa., 95 pp., \$1.25)

Cricketer for England, Cambridge, and Eton, C. T. Studd gave up his personal fortune and went to China, India, and Africa as a missionary. Here is the lively, entrancing story of his adventure for God.

LIFE IS TREMENDOUS by Charles E. Jones (Tyndale House, paperback, \$1.95, cloth, \$3.50, 95 pp.)

Nationally known lecturer and sales executive tells how to achieve the successful life. Uniquely humorous, sensible, and spiritual.

WHO IS THIS JESUS? by D. T. Niles (Abingdon, 156 pp., \$3.00)

A presentation of the biblical testimony to Jesus Christ set within confusions and controversies of religious debate in our contemporary world. A careful analysis of what happened when Jesus came to the world and what it means to modern man.

A Must For Southern Baptists

By L. E. Green, Pastor
Prentiss Baptist Church

A RECENT SURVEY shows "over 25%" of our students and young people believe "Southern Baptists are too old fashioned in their beliefs and approximately 40% believe sincerity in any religion is the key to Heaven. This 'SURVEY' shows a situation that NOW IS existing and a TREND which, if neglected one or two generations, will lead to the undoing of Southern Baptists as a great Bible-believing spiritual witness in a world of moral and spiritual ignorance.

One of two possibilities may be true of those covered in this survey, as well as with many people throughout our denomination: (1) They have doctrine WITHOUT experience and that means they are unsaved and doctrine is as dead and without meaning. (2) They have experience WITHOUT doctrine and that means they are saved but undeveloped and undisciplined in Christian character and lack an appreciation of what it means to be a true Christian. In either case, the QUALITY of character and life is involved and the proper presentation of Bible truth in doctrinal teaching under the direction of the Holy Spirit can correct the deficiency. This would make possible a valid Christian experience and a life of normal spiritual development and usefulness. Doctrinal emphasis of Bible teaching is an imperative for Southern Baptists.

DOCTRINE IS A BIBLE EMPHASIS

Baptists believe, preach and teach the Bible and doing so we can not ignore doctrine. Paul (2 Tim. 4:1-4) "CHARGED" that Timothy "preach the word (God's inspired Bible - message) with DOCTRINE." The word

"doctrine" means teaching and is used many times in the Bible. Hasting's Bible Dictionary says, the term doctrine may mean either "the substance of teaching appropriate to the communication of the gospel or the items of belief deemed essential for the preservation of Christian truth." Another term of similar meaning is "THE FAITH" (Gal. 1:13; Gal. 2:20; Jude 3) and means that which is believed and taught by Christians or the Christian religion and its beliefs as being different from other religions or religious beliefs.

DOCTRINE ACCORDING TO DR. W. T. CONNER

Dr. W. T. Conner in his book on CHRISTIAN DOCTRINE says: "Christian doctrine is the teachings of the Christian religion." He further declared, "many people today have little patience with any kind of definite doctrinal teaching in religion. They wish to confine religion to the realm of feeling or friendly good-will, or to make it a matter of practical social activity." On this unfortunate fact, Dr. Conner concludes: "Without the element of feeling, religion has little motive power; without doctrinal belief, the element of intelligence is lacking; without practical activity, it is vain and empty."

DOCTRINE BEGINS WITH THE BIBLE ITSELF

The norm and standard by which Southern Baptists find content and meaning to their Christian beliefs IS THE BIBLE. The rank and file of Southern Baptists are CONVINCED the Bible IS THE WORD OF GOD, inspired by the Spirit of God, true, accurate, trustworthy and authoritative. Southern Baptists DO NOT believe the Bible merely "CONTAINS" the word of God or that it is inspired in certain places and not in others.

One of the unique marks that distinguish Southern Baptists in the world is the UNANIMITY of their thinking and convictions as to WHAT the Bible teaches and WHAT the teachings of the Bible mean. This is what holds Southern Baptists together and gives warmth, zest and unchanging steadfastness to their witness in the world. Destroy their faith in the integrity of the Bible as God's Word and they will fall apart and in time cease to be a spiritual witness of power for God in the world.

DOCTRINAL EMPHASIS A MUST FOR SOUTHERN BAPTISTS

1. Doctrine requires emphasis because it is THE ONLY MEDIUM by which the Bible idea of the purpose and plan of God in salvation through

Christ CAN BE COMMUNICATED to the minds and hearts of lost people. Paul declared (Rom. 10:10, 17) "...with the heart man believeth unto salvation. So faith (or belief) cometh by hearing and hearing BY THE WORD (Bible message) of God."

2. Doctrine requires emphasis because it IS THE ONLY ANSWER to the errors propagated by liberal philosophies of religion, the "new morality," and the ecumenical movement that waters down and compromises the plain truth of God's Word for the sake of organized union of people with widely different Bible beliefs.

3. Doctrinal emphasis is REQUIRED to help saved people know what it means to be a Christian and HOW they may grow in normal spiritual

development and understand their spiritual experiences as a child of God living a devil - ruined world.

4. Doctrinal emphasis is required so that Bible believing Christians with valid salvation can know the UNIQUE DISTINCTIVES OF JESUS CHRIST that makes CHRISTIANITY THE ONLY TRUE religion of God in the world. No other religion has a Leader and Savior like unto Jesus and NO PERSON, however sincere, can go to Heaven apart from Him.

DOCTRINAL MINISTRY MAKES PRESSING REQUIREMENTS

1. That the minister give prolonged, serious and prayerful study of the Bible under THE TEACHING MINISTRY OF THE HOLY SPIRIT with (Continued on page 6)



Indonesian MK Casts Her Vote

MK (missionary kid) Julie Ingouf, who was born in Indonesia, seems to be casting a vote at the recent annual meeting of the Indonesian Baptist Mission (organization of Southern Baptist missionaries), while her friends, Susan Jones (center) and Jay Beavers, observe quietly, as befits newcomers who arrived in Indonesia within the past year. Julie is the daughter of Rev. and Mrs. John E. Ingouf, Susan, of Rev. and Mrs. Bobby L. Jones, and Joy, of Rev. and Mrs. Ernest B. Beavers. Susan is two; the other little girls are "going on two." Joy's father is a Mississippian. —(Photo by John E. Ingouf)

One Vote For Doctrinal Preaching

By Joe H. Tuten, Pastor
Calvary Church, Jackson

Let us get together on vocabulary. The word doctrine comes from the Latin doctrina, which means teaching or instruction. The Greek didaskalia refers to the substance of teaching, while didache has to do with the act of teaching. The Hebrew terms for doctrine emphasize reception rather than transmission.

The precise scriptural use and antecedents of the term, then, would lead us to define doctrine as a body of teaching set forth as true because of the source from which it has been received. It is not a collection of isolated teachings but a body, because truth has

continuity and relatedness. The touchstone of the prophets was the ancient Deuteronomistic statement, "Hear, O Israel, Jehovah our God is one Jehovah" (Deuteronomy 6:4). From it the true prophets never departed. Jesus confirmed this oneness of truth when he spoke of the truth.

Doctrine and truth are not equated, but they are closely related. Not all doctrine is truth, and not all truth is espoused as doctrine. There is ultimate truth, revealed truth, realized truth and speculative truth. The difference is one of degree. Preachers must do their work under the tension brought about by a humility which acknowledges "we know in part" and a boldness which "cannot but speak the things we saw and heard." There is no valid escape from

this disciplined perspective.

Doctrinal preaching is that preaching which sets forth in an organized way the main teachings or truths of the Christian religion. As Baptists, we are concerned with Christian doctrine and Baptist doctrine. The two are not completely separate, we hope! Christian doctrine includes all the great themes of the holy scriptures, while Baptist doctrine is that body of Christian doctrine which Baptists emphasize to such an extent that this emphasis distinguishes them from other Christians. Christian doctrine, therefore, is larger in scope.

Christian doctrine includes such great Biblical themes as the sovereignty of God and the rebellion of man, God's ethical demands and man's moral responsibility, redemption

love, judgment, faith, repentance, forgiveness, the incarnation, resurrection, and ultimate establishment of the divine will. All of these are floodlights to man in his quest for God.

Baptist doctrine comes along and turns a spotlight on some facets of Christian doctrine. The first spotlight is focused upon man's moral responsibility, and this is done through an emphasis upon the competency of the soul. For the lowest common denominator of Baptists in their belief that if you place a copy of the Bible in the hand of a man, if that man wants to do so, he can find his way to God. This brings into focus the scriptural theme of soul liberty, which Baptists believe that even God does not abridge. Baptist doctrine spotlights redeeming love through an emphasis upon salvation by grace. The ultimate establishment of the divine will is spotlighted through an emphasis upon the security of the believer.

Both the floodlights of Christian doctrine and the spotlights of Baptist doctrine are intended to set forth truth and encourage men to seek God.

Record my vote for greater emphasis upon doctrinal preaching — both doctrine and preaching, Christian doctrine and Baptist doctrine!

One vote for doctrinal preaching, because it is necessary in carrying out at least the third part of the great commission! That commission includes "teaching them to observe all things whatsoever I commanded you."

One vote for doctrinal preaching, because it is essential to the preacher's fulfillment of his call from God! The preacher is called to preach God's message, and integrity would seem to demand that he do so. Professor E. O. Sellers stressed scripture memorization in his evangelism classes by reminding students that "God

may bless your word, but he has not promised to do so. He has promised to bless his Word."

One vote for doctrinal preaching, because it is in line with the preaching of the prophets! All of them were doctrinal preachers. Isaiah emphasized the sovereignty of God, judgment and redemption. Hosea preached redeeming love as no others have ever preached it. Amos preached righteousness. Ezekiel preached, among other things, soul competency and the moral responsibility of each person.

One vote for doctrinal preaching, because it is important to the spiritual growth of the individual and the strength of the church! Christ told Peter to feed his sheep. Preaching without doctrine is as a diet of cotton candy, clouds without rain, wandering ideas, mattering about things that do not matter. It does harm only because it does so little good.

One vote for doctrinal preaching, because the day demands it! Rather than being irrelevant, doctrinal preaching is awfully relevant right now. The great doctrines of our Christian faith actually came into realization in times of the most awful adversity. Think of it! Isaiah's prophetic announcement of the virgin-born Ruler came at a time when Judah's most pious fraud was occupying the throne of David. Hosea's message of triumphant love came when his own love was being openly and publicly trampled. The doctrine of the resurrection burst into realization when man had just buried the Son of God. Doctrinal preaching may have declined in recent years because churches seemingly were doing well without it. If so, we soon may begin to experience a new emphasis upon doctrine.

Record my vote for a greater emphasis upon both doctrinal preaching and preaching. (Continued on page 6)

"Religion Without Doctrine — Car Without Motor"

By James E. Smith, Pastor
First, Mendenhall

Last year I was asked to teach a study group for the BSU at Hinds Junior College. When I asked these students what they would like to study first, they immediately replied, "We want to study Baptist doctrines." One of the girls expressed the opinion of most all of the students there when she said, "I have been a Baptist all of my life and I am not sure what I really believe." I am afraid that this expresses the opinion of far too many Southern Baptists. A great faith is important and it is important that we be able to state that faith in clear and definite terms. It does matter what one believes, for one's belief determines the behavior of that individual and ultimately of the nation.

A person cannot become a Christian without knowing and believing something and this is his doctrine. Christian experience begins with the doctrine of repentance and faith. The term, "doctrines," should not scare us away as Southern Baptists, for doctrines are merely the beliefs and teachings of the Christian religion expressed in an organized way. What we believe is most important.

Opposition to the teaching of Christian doctrine is expressed in two extremes. Those in one extreme say that religion is a matter of feeling and that we should not make religion difficult but keep it as simple as possible. Those who follow this extreme mistakenly look at doctrine as some type of creed. There are those who go to the other extreme and say that Christianity is activity and therefore we as Southern Baptists should

be active and seek to achieve results rather than devote our time to the teaching of doctrines. However, religion is not only how we "feel," and not only what we do, but it is also what we believe. In fact, what we feel and what we do is determined by what we believe as Southern Baptists should not be negligent in stressing what we believe.

Teaching is one of the functions of the church. Doctrines are those teachings that interpret our relations to God in Christ Jesus. The first century Christians were challenged by Peter to, "...always be ready to give an answer to every man that asketh you a reason of the hope that is in you." (1 Peter 3:15).

Doctrines need to be emphasized today to deepen individual Christian devotion to the Lord. Southern Baptists have done a good job of presenting salvation to the lost. We have been a warm and evangelistic denomination. However, we have allowed too many of these new-born Christians to remain as babes in the faith and they have not grown. We should not weaken our outreach in the future, but we should strengthen our "inreach."

Baptist doctrine needs to be stressed today because of the ecumenical movement. Talk of church union is in the air. Many are being impressed by the thoughts of organizational unity and feel that if Christianity could present a united front to the world, we could accomplish much more for the Lord. Therefore, some oppose heavy emphasis upon Baptist doctrine because it puts emphasis upon our differences with other denominations. These advocates of ecumenicity forget that when the church had its greatest unity, during the Middle Ages, it also suffered its greatest

weakness. Organic union is not necessary for spiritual union. We can be one in spirit with many other Christian bodies, even though we differ in doctrinal beliefs.

Doctrines should be stressed in order to help our members distinguish between truth and error and warn the members of our denomination against false teachings. This is not to say that doctrines should become impersonal, for individuals should be free to accept and believe their own personal doctrines. There should always be room for free thought among our Baptist people. We have always had liberal ideas, as well as conservative and even fundamental concepts expressed. Old heresies and modernism seek to creep into this freedom of belief. However, we can have substantial agreement and put great stress on the beliefs that are essential to salvation and the Christian life.

We exist as a separate denomination because we have a distinct message which we feel that the world needs. Our message is expressed in the doctrines we believe and teach. People see the growth of Baptists and they sense and feel the warmth of our Baptist people. They are wanting to know what makes Baptists the way we are. It is because of the essential doctrinal message that Baptists hold, and we do an injustice to others when we do not teach our doctrines with great emphasis. Until Jesus comes again, all the doctrines of the Bible need to be believed and faithfully proclaimed every day.

To try to practice and teach religion without doctrine is like trying to drive an automobile without a motor. Beliefs determine our actions and we should not lead Southern Baptists to separate religion from our living.

In conclusion I want to say

ERODED EMPHASIS NEEDS RENEWING

Doctrines—Our Bond Of Mutual Faith

By J. L. Taylor
Pastor
First, McComb

Pastor, how long has it been since you preached a doctrinal sermon? Layman, how long has it been since you heard a doctrinal sermon? Minister of Education, how long has it been since you led in a doctrinal study course? Minister of Music, how long has it been since you explained the doctrinal emphasis of the anthem to be sung Sunday? Most of us would have to admit that in the rush of other pressing responsibilities we have allowed doctrinal emphasis to go undone. Yet, it is precisely at this point that Baptists owe their distinctive greatness. I think aloud — could it be that this is one of the reasons we Southern Baptists have not made the ten league boot strides forward we made in former days?

What I believe determines how I live. What I believe prompts the manner in which I worship. What I believe is what I tell others in sharing

my belief. What I believe causes me to seek out others who believe the same way. Doctrinal belief is expressed in spiritual, moral and ethical behavior. All of these truths underscore the necessity of preaching and teaching the doctrines we hold as Southern Baptists!

G. Avery Lee writes in his book, WHAT'S RIGHT WITH THE CHURCH?, the following: "Why are we Baptists, anyway? What makes us different from any other Christians, especially other Protestant Christians? If we Baptists do not have some doctrinal affirmations, some distinctives, then is there any real reason for us to exist as a denomination? If we do have such distinctive affirmations, then we need to know what they are. Surely we ought to affirm the basic Christian doctrines we share with all Christians, and we must maintain our Baptist expression of such doctrines."

Since Baptists have no authoritative creed and no church dogma, no one person nor one book can speak for

all Baptists concerning the things they believe. This in itself speaks of one of our Baptist distinctives. Yet there are certain fundamental beliefs which Baptists hold in the common bond of mutual faith. If we did not share belief in these doctrines, then we would be some other denomination — not Baptists.

I believe that there has been an erosion of emphasis upon doctrine in our churches. This is not to say that each generation should not evaluate doctrine for itself. To do otherwise, would place us in the position of another faith which over emphasizes the role of tradition. This doctrinal evaluation should be done in the effort to communicate Biblical interpretation to the twentieth century man, not in an attempt to call attention to one's self or one's church as "Baptistically different."

I feel that there needs to be a renewal of understanding and a sharpened focus upon doctrine in our churches and our convention. As a pastor, I want to lead in this endeavor in our church. As I

preach, I will not say, "Now, this is a Baptist doctrine." However, as a Baptist preacher, I will prepare sermons that are, in the best of my judgment, doctrinally sound. Included in the pulpit ministry will be a sermon series on Basic Baptist Beliefs.

Too many of us have heard the lament of the college student on his first weekend home, "I could not discuss my religion when the others were talking about theirs in the dormitory because I did not know what we Baptists are supposed to believe or why we believe it." In an effort better to prepare our youth for the sharing of their faith in Christ as it is expressed through our church, we will plan to include doctrinal emphasis in special youth activities. Other functions will be planned which will give to all a clearer understanding of what we believe and why.

Special scheduling of doctrinal emphasis could be a part of the church's annual planning; a revival in which the visiting pastor preached

only definitely doctrinal sermons; a study course teaching Baptist doctrines to all age groups; a "Coffee and Conversation" forum on Sunday evening following the evening worship service for the discussion of doctrines; a Deacons' Retreat for the purpose of studying doctrines. These are simply suggestions of possibilities. Individual churches will discover more and different opportunities to meet their needs for doctrinal re-emphasis.

I do not know the author of the following acrostic of Baptist beliefs. It is an excellent summation of what we have been discussing in these articles in this Great Issues Facing Southern Baptists issue of the Baptist Record.

I AM A BAPTIST

This I am by conviction, not convenience; by intent, not accident; because of truth, not tradition.

Who I am is spelled out briefly by the very things for which I take my stand: BELIEVER'S baptism only,

(Continued on page 6)

'Baptist Problem' Series

On this page you will find four articles on the sixth subject in the "Great Issues Facing Southern Baptists and Mississippi Baptists" series. The subject discussed here is "Southern Baptists and Doctrinal Emphasis."

We suggest that you read the introduction on the editorial page before reading the articles.

Then, if you would like to enter into discussion of the subject, write on it immediately and send to the editor. The discussion will continue through this month.

The next new subject in the series is scheduled to appear in the first issue of November.

The Sunday School Lesson

THE INTERNATIONAL LESSON- LIFE AND WORK CURRICULUM-

The Source Of Our Faith

By Clifton J. Allen
Hebrews 1-3

The unit of lessons for this quarter has unique importance. It is the concluding unit of a six-year cycle. Also, this unit deals with the last books of the New Testament, which are an inspiring climax of the Biblical revelation. The Bible material is from

Hebrews: 1 and 2 Peter: 1, 2, and 3 John; and Revelation.

These books set forth affirmations of the supremacy and finality of Christ as Lord and Saviour, a ringing demand for fidelity and growth toward maturity on the part of Christians, and a triumphant assurance of the ultimate victory of Christ and the certainty of the Christian hope.

The Lesson Explained
God's Word In His Son
Verses 1:1-3

We do not know the author of Hebrews. But the writer begins with the central theme of the letter: the supremacy and adequacy and finality of Christ. Christ was God's complete and perfect revelation. God had spoken many times

and in many ways to reveal himself — through direct words, through the Law, through mighty deeds, and through the words of the prophets. But these means of revelation were fragmentary and incomplete. God spoke finally through his Son.

God actually revealed himself in the Son. For Jesus was God manifest in the flesh. Rightly, the Son was appointed heir of all things, because he was the agent of the God-head in creation. The Son was the very incarnation of God's glory and person, the perfect reflection of divine holiness and goodness and majesty and grace. He was the very image of God's being, or the personal and visible projection of God. He was and is the sustainer of the universe, upholding all things by the word of his power. Supremely, the work of Jesus was redemption. He made purification for sins by offering himself on the cross; and then, having completed his redemptive work on earth, he ascended to the right hand of God as our ever-living Mediator and Lord.

Danger In Neglect

Verses 2:1-4

The Christians to whom the letter was sent were marked by spiritual indifference and

Good News From God

Gal. 1:6-17

By Bill Duncan

With this lesson we begin a study of the Bible under the theme, "The Gospel and its Proclamation." With so much of the emphasis of our denomination on evangelism it is good for us to spend time early in the year on this study. The Gospel needs to be defined



so that we can be certain

loss of heart. Some were on the verge of renouncing their faith. They were thus in the gravest danger of spiritual apostasy. This is the basis of the stern words of warning. They were in a backslidden condition, evidently through carelessness and worldliness and ignorance. They were reminded that even the word spoken by angels was steadfast and that every transgression and disobedience received just punishment. Hence, neglecting the revelation in Christ would lead to even more certain retribution.

The truth of the gospel was spoken by the Lord to his followers. It was confirmed by these personal companions to

about its content and methods. A lot that many call the gospel may not be. Paul wrote the book of Galatians to overcome the teaching of the Judaizers who had confused the people with their teachings. The Gospel must be accepted by faith and demonstrated in our lives if our witness is to be effective. There is no substitute for this "Good News of Modern Man."

The Only Gospel

6-9

Paul was concerned that the Galatians had been willing to forsake the teaching of the Gospel for the teaching of the Judaizers. This had been a sudden change which added to the concern. The term "another" gospel does not mean there is more than one gospel for the word "another" means one of a different kind. This other gospel was based upon the idea of keeping the law first and then one could become a Christian. Paul had said that Jesus would have a person by grace through faith. There was nothing that man had to do except believe in order to be saved.

Paul felt so strongly about the perverting of the gospel that he desired that these preachers be "accursed." The term accursed was used to mean, "let him be destroyed." The strong feelings for the gospel had led him to this conviction.

There is only one gospel and that is that which is revealed in Christ Jesus. There cannot be such a vast contradiction in principle of acceptance or the principle of the gift of salvation.

To seek to be saved by any other means is foolishness. This will only serve to destroy one. For if one is not saved by faith he will be condemned by justice.

The Powerful Gospel

11-14

If one would want to judge the worth of anything, let him look at its results. By looking at its by-products one sees the true value.

The Gospel is powerful in its results. Paul was radically changed in his life and purposes. The one who had been such a Pharisee of the law now is the witness of faith. He had been changed in his life by the Gospel. The one who had been the persecutor now is persecuted.

The power of the Gospel is from above. This truth was revealed to Paul by God and he knew this was a heavenly message. The source of the message makes a difference. Jesus Christ brought the message to Paul and to all who will receive it.

The reason Paul felt so strongly about the gospel is that he knew what it had done for him. This gave him the desire to spread it everywhere.

The Proclaimed Gospel

15-17

The task of proclamation had been his calling even from his birth. As Paul looked back upon his life this was what he saw in his preparation. To speak for God Paul saw that he must first speak to God. So after his call he went into an isolated area to prepare. Any person who does a good job of proclaiming must prepare, spiritually, emotionally, and mentally.

The people to whom Paul left his calling were those who were not Jews. The heathen are not necessarily uneducated, uncouth people, but any who are not Jews.

He did not think that he needed the endorsement of any group or person to proclaim except God. The basic equipment was his experience with Jews and the desire to share it.

The proclamation must come after a thorough understanding of the message. One must understand what has happened to him and who was responsible. One must know the consequences of this experience. The proclamation of the Gospel is telling of what God has done and will do in Jesus Christ.

other persons. The truth was also confirmed by God with miracles and wonders and gifts of the Holy Spirit.

The Will To Believe

Verses 3:12-15

There is deadly danger for the Christian in an unbelieving heart.



MISSION OF FIRST, UNION TO BRICK-VENEER BUILDING

First Church, Union, has given their Mission a gift of \$4000.00 for the veneering of their present building. Dr. Earl Laird, Chairman of the Missions Committee of First Church, is shown presenting the gift to W. A. Chaney of First Baptist Mission.

Witnessing the presentation are, left to right, from First Mission: D. B. Rainer, H. A. Knight, Rev. Chester Estes, mission pastor, W. A. Chaney; from First Church: Dr. Earl Laird, Rev. Ferrell Cork, Jr., pastor of First Church, Banks McNair, and Ruben Cleveland.

The contract for the veneering was awarded to Martis Milling of Union.

Doctrines Our Mutual Bond...

(Continued from page 5)

administered upon the authority of a New Testament Church, as requisite to membership. That membership, in ideal, composed only of those who have been born again.

AUTONOMY of the local Church, Christ alone is Head. There is no hierarchy of men, nor power of one church over another, except voluntary co-operation for Christ's sake.

PROCLAIMING the power of the Lord Jesus to save unto the uttermost all that come unto God through Him. Preaching is essential and the essential preaching is Jesus Christ the Lord, crucified for our sins, dead, buried, risen for our justification, coming again.

TEACHING them to observe all things whatsoever Christ has commanded. The born again are to be built up, edified in the Lord. Evangelism and education go hand in hand, even as missions and stewardship. Because we keep His commands, we know His promised presence. "Lo, I am with you."



Rev. Fred Fowler

Clarke-Venable Calls Pastor

Rev. Fred Fowler has accepted the pastorate of Clarke-Venable Church, Decatur. He moved there September 1 from Cedar Grove Church, Columbia.

A native of Walsh, Colorado, he is a graduate of Southwest Baptist College, Missouri, and Union University, Jackson, Tennessee, and received B.D. and M.R.E. degrees from New Orleans Seminary. At present he is completing studies for a Ph.D. in the area of counseling, from the University of Southern Mississippi.

He is married to the former Ann Neal Pattat of Somerville, Tenn. They are the parents of three boys, DeVon, 9, Neal, 6, and Jody, 4.

Mr. Fowler will be preaching in revival services at Clarke-Venable October 6-11. (See "Revival Dates" column.)

Do you know how much more a man is likely to earn during his lifetime with a college degree than he would without one? The answer, according to the Bureau of Labor Statistics, is \$4,000 a year. This is an extremely high return, purely from a monetary point of view, considering the fact that the average American student invests between \$1,000 and \$1,700 a year to stay in a 4-year college.

INDIVIDUAL responsibility. Personal, not proxy, religion; the right of the individual to read and understand for himself the Bible, the Word of God, under the guidance of THE Holy Spirit. The responsibility of the individual to give account of himself to the Lord, the Judge.

SYMBOLISM is the ordinances, not salvation. Baptism portraying in immersion the believer's death and burial of the old and resurrection to newness of life in Christ. The Lord's Supper proclaiming in bread and fruit of the vine His Body given. His blood outpoured for remission of sins—for without shedding of blood there is no remission.

TOGETHER we are laborers with God, cooperating for God's purpose that His Kingdom may come. His will be done on earth even as it is in heaven. The Church to which I belong is an organization for the sake of an organism till that Spirit-Realm is realized in all its glory — His Kingdom.

May each of us as Christians who are Baptists "be ready always to give an answer to every man that asketh you a reason of the hope that is in you." (1 Peter 3:15)

A Must For...

(Continued from page 5)

all the help he can get from good books by sound Christian scholars. Most pastors and preachers are so busy with public-relations and administration of important organizations THEY DO NOT HAVE TIME to make adequate preparation for a Bible ministry with doctrinal emphasis.

2. That the minister avoid the materialistic and secular interests of the world, that dissipate his spiritual energy, blur his spiritual insight and cancels out his spiritual opportunity.

3. That the minister and all professing Christians implement the truth of God's Word to his own character and that HE LIVE IT before the world of unsaved and unhappy people. God makes such a life as a "LIGHT ON A CANDLE-STICK" that shines the rays of truth that penetrate darkened hearts. God makes such a life as "SALT" that restrains the acts of evil men and gives a savoring flavor to the people who live in a soured and bitter world of sin.

One Vote For...

(Continued from page 5)

trine and preaching. Southern Baptists unknowingly are depreciating preaching more than any other part of their work. This disturbing undervaluation may be the work of both preachers and the denomination, but whoever is responsible the condition cries out for correction. The preacher still, as of old, "has to do everything," and few are the understanding members who will help spare him for preaching. The denomination has created a multiplicity of departments related to the functions of the church, but no where within the denomination is there a department for helping the preacher preach. My plea is not for the preacher as compared to all others but for preaching as compared to all else.

Life is as unpredictable as a grapefruit's squirt.

In an Atomic war, all men will be cremated-equal.

The easiest thing to find is fault.

Many people soft-soap their friends until they can't see for the suds.

PIANO TUNER TECHNICIAN
Quality tuning, repair and refinishing. Old Pump Organs completely rebuilt and refinished. All work guaranteed, reference if needed.
Phone 887-1654 or 887-7982
Indianola, Miss.
D. L. Atkinson

10-DAY BIBLE LANDS TOUR
\$673
Dec. 26-Jan. 4 Experienced Tour Leader. Write Immediately: Dr. Cecil Sutley, Ouachita Baptist University, Arkadelphia, Ark. 71923

REVELATION
(Made easy to understand)
Expository Sermons On Revelation
(5 Volume Set)
by Dr. W. A. Criswell
Regularly priced, \$12.75
Special price, \$8.89
Order from:
BIBLE FOR TODAY'S WORLD, INC.
Box 18704
Dallas, Texas 75218
Check or money order must accompany each order

CHURCH FURNITURE
At a price Any Church Can Afford
Write or call
WAGONER BROS. MFG. CO.
Phone: 68-2448
Booneville, Arkansas

FIBERGLASS SPIRES
Large variety of sizes and prices of spires and crosses. Easily installed. Light weight. Maintenance free. Also, gas and electric hot water heaters and fiberglass appliances.
LITTLE GIANT MANUFACTURING CO.
P.O. Box 100, Little Rock, Ark. 72202

Arthritis
Paul McCoy was an arthritic during his life-time, a condition that also struck his two sisters and son. They tried so many things. Then one day a friend in pharmaceutical circles told him about Neokon — a wonderful medicine for temporary relief in easing the minor pains and aches of arthritis, rheumatism, sciatica, neuralgia, neuritis, lumbago or bursts. Write for his true story and how thousands of others are now praising Neokon, too. It's free, and you may win so much. Send name and address to:
NEOKON, Dept. 910, 181 Park Ave., NY 10017

BIBLES REBOUND & REPAIRED
Write for free leather samples, prices. Est. Ramirez & Sons Book Mfg., Box 1889, Odessa, Texas.

Capital FLORAL
(COMPANY, INC.)
Phone FL 5-2471
LAKESIDE AVENUE
Progressive since 1887

an electronic organ should sound like an organ

but surprisingly some seldom do! Traditional organ tone was traditionally expensive to achieve, but today Allen offers worshipful, reverent organ tone quality for every requirement, in every price range. See hear and compare Allen organs yourself. Visit our studio this week.

Allen organs
...exclusively

WERLEIN'S FOR MUSIC
517 E. Capitol Street
Jackson, Miss. FL 3-3517

LARGE PRINT MASTER VERSE REFERENCE BIBLES
America's Oldest Bible Publisher
SEE THESE SUPERB HOLMAN BIBLES
AT YOUR BAPTIST BOOK STORE

125 N. President St.
Jackson, Miss. 39205

OLD BIBLES REBOUND
A price, binding and style to meet every need. Quality workmanship guaranteed. Write for illustrated price folder.
"Internationally known specialists"
NORRIS BOOKBINDING CO.
Box 305-C - Greenwood Miss. 38930

PEW PLATES
Engraved Metal & Plastic Made by **DIXIE RUBBER STAMP CO.**
516 E. Amite St.
Dial 948-1851
Jackson, Miss.

Preferred Risk Mutual INSURANCE COMPANY

FOR NON-DRINKERS ONLY

OUR TRADEMARK ISN'T PRETTY...

BUT, ITS MEANING IS CLEAR...



Insurance For
LIFE HOME AUTO CHURCH

If you don't drink, Why pay for the accidents of those who do?

Call or see one of our agents listed below:
JACKSON: STATE SALES OFFICE — 948-6591

Kenny McCain, Agent
Robert D. Lewis, Agent
Delroy Smith, Agent

MERIDIAN SALES OFFICE — 483-9386

Gene Bryan, Agency Manager
Scott L. Hand, Agent
David W. Skinner, Agent

TUPELO SALES OFFICE 842-3412

J. Craig Rutledge, Agency Manager
George N. Greenhaw, Agent

REMAINDER OF STATE

Amory	Jack C. Francis	256-3831
Batesville	Walter E. Slay	563-7223
Booneville	Vassar Insurance Agency	728-5612
Burnsville	Doyle Ferrell	5-8895
Canton	Glynn Cook	849-4996
Calhoun City	Shankle Insurance Agency	628-5481
Carthage	J. P. Culpepper	207-2611
Columbus	M. L. McCarty	328-7600
Corinth	J. A. Little	286-8896
Crystal Springs	Robert C. Brent	892-1551
Hattiesburg	James A. Johnson	582-5016
Hernando	W. Q. Caraway	368-6372
Holly Springs	Clements Ins. Agency	252-2932
Kosciusko	John D. Hopkins	289-3642
Laurel	James R. Legg	425-3101
McComb	Jerry L. Fortenberry	684-1072
Meridian	Lewis-Patrick Ins.	3-1417
Natchez	Hollis Allred	445-8831
Newton	Preston W. Beatty	683-2241
Pascagoula	Hugh Cook	762-2668
Picayune	Virgil A. Burge	798-5161
Southaven	T. H. Walker	393-2491
Starkville	Travis A. Palmer	323-4403
Tupelo	James R. Wilson	842-2494
Ripley	Wallis Insurance Agency	837-7036
West Point	W. G. McCain	494-3269
Winona	Scott Shelton	283-2339

Agency opportunities available throughout the State of Mississippi. Contact:
Hollice Dickey, Mississippi Sales Manager
Jackson Branch Office 948-6591
1426 Ellis, Jackson, Mississippi 39204

Churches In The News

TWO FOR VIETNAM—ONE IS BMC GRAD

Dry Creek, Simpson County, has put a new piano in the church and a new piano in it. The pastor is Rev. Wardell Kennedy.

Fellowship, Simpson, Rev. Drew Blanton, pastor, recently air-conditioned the auditorium.

First, Magee organized a Brotherhood, Sept. 18. Pastor Mel Craft and eight laymen from the church spent over a week in August in the area of Salt Lake City, Utah, in evangelistic witnessing and mission work. The men who engaged in this work were: Billy Hudson, Whit McCall, Fred E. Kennedy, H. H. Brooks, Tommy Everett, Willis T. Matthews, Truman Allen, and Lewis Coffey, formerly of Magee but now living in Louisville, Mississippi. This group came back tremendously inspired by the dedication of Baptist individuals and churches in that area.

Lizana Church, located on the Poplarville Highway, has called Rev. Melvin Page to be the pastor. Page was licensed by the church and in the near future, will be ordained as their pastor.

Crystal Springs Pastor Preaches In South Africa

Rev. A. Estus Mason, pastor of First Church, Crystal Springs, returned October 2 from a preaching and teaching mission in South Africa.

He and Mrs. Mason left Mississippi by plane on September 11. Next day they visited Southern Baptist missionaries and observed mission work in Rome, Italy.

Friday, September 13, they arrived in Johannesburg, S. Africa. Then for the first week, Sunday morning through the following Sunday morning, was spent in preaching and teaching in the North Meade Baptist Church at Benoni, near Johannesburg. The second week was at the Petrusburg Baptist Church about 200 miles north. This meeting began on Sunday evening, September 22, and continued through Sunday morning, September 29.

Mrs. Mason conducted children's meetings in each of these churches. Both of the Masons conducted services, also, in the public schools. They left on the return trip on Sunday evening, September 29, from Johannesburg, and arrived in Athens, Greece, on Monday, to spend two days in that area. They were also to visit Corinth, where the Apostle Paul spent some time.

MRS. TRUMAN SMITH DIES

Mrs. Truman S. Smith, 35, wife of an associate secretary for missionary personnel for the Southern Baptist Foreign Mission Board, died Saturday morning, September 21, in Richmond, Va., after a lengthy illness.

Funeral services were held at 4:00 p. m., Sunday, Sept. 22.

By Betty Poor
RIDGECREST, N. C. —The mountainside setting of Ridgecrest Baptist Assembly has special meaning for many of the 95 Southern Baptist missionary appointees now in orientation here. For David and Barbara Wigger, it is special because here, during the foreign mission conference in June, they first became convinced that God was calling them to serve in South Vietnam. Mrs. Wigger, the former Barbara Jett, is a graduate of Blue Mountain College and was BSU president there, and served one summer as BSU missionary from Mississippi to Hawaii.

Though they were to be appointed during the June conference, their place of service had not been determined when they arrived at Ridgecrest from Goodman, Mo., where he was pastor of the First Baptist Church.

The opening session of the conference featured missionaries to the Orient, and one on furlough from South Vietnam spoke. "Barbara and I went back to our room and shared our thoughts," David Wiggers says. "Both of us felt with sureness it was South Vietnam for us."

"We are going there not because of the war but because of the people. If there were no war, we would still go. We weren't even thinking of the war when we made our decision."

The Wiggers expect to work with students in one of South Vietnam's university centers. They will be the first Southern Baptist missionaries to engage in fulltime student ministry in Vietnam.

In the weeks after their appointment they found varied reactions to the news that they are going to South Vietnam.

"Some people whom we expected to be excited about our decision doubted our mentality," Barbara says. "Others, thinking that the Foreign Mission Board tells missionaries where to go, were amazed

that we chose South Vietnam." Many people said, "You must be brave!" The Wiggers feel they are neither brave nor mentally disturbed.

They say the immediate reaction of their parents was shock because they had not considered the possibility of their children going to South Vietnam. This first reaction was quickly followed by acceptance. "Barbara's mother told us that our decision has strengthened her faith and that she has a real, deep peace," David says. (Barbara's parents are Mr. and Mrs. R. H. Jett, of Moberly, Mo.)

David's family has long been involved in missions. His father, Rev. Harry C. Wigger, is superintendent of missions in Benton County, Arkansas, and his sister, Miss Mary Wigger, does mission work in Salt Lake City, Utah.

Barbara says she is finding orientation to be a period of thinking as well as studying and adds that she is glad she doesn't have to go overseas "right after the rush of packing." David pictures orientation as a "tunnel" leading from one side of a "mountain" to another.

Oglesbee Resigns Trinity, Biloxi

Rev. O. Oglesbee has announced his resignation of the pastorate of Trinity Church, Biloxi, effective Sept. 30. He has served this church for eight years and eight months.

During his ministry at Trinity there were 566 additions, 154 professions of faith. A new 450-seat sanctuary was built. The education building was renovated and the church plant air-conditioned. The parking lot, along with other parking areas, were blacktopped.

Rev. Oglesbee is available for service in the Kingdom of God. He may be contacted by phone (432-1390) or by mail 308 Pine Grove Ave., Biloxi, Miss. 39531.

FAITHFUL PREACHER OF THE WORD REV. LODUS PHILLIPS DIES

By Mrs. Eva G. Phillips
Route 1, Cordova, Alabama

A man of great faith has gone home ever to be with the Lord. Rev. Lodus Phillips left his earthly body on August 4, 1968, after an illness of one month. Nine years ago he suffered a heart attack, but the Lord raised him up to continue his work at East Mount Zion Baptist Church, Baldwin, Mississippi. This was the sixth church to start fulltime work at the beginning of his leadership with them. It isn't easy for the church or for the pastor to start full-time.

I remember well the first full-time work of his ministry. The Lord took care of his servants and the church has continued fulltime work. Now they have a most beautiful building in which to worship. Other churches also: Thomas Baptist Church, Birmingham, Alabama; Hopewell Baptist Church, Cullman County, Alabama; First Baptist, Petersburg, Tennessee; West High-

lands, West End, Birmingham, Alabama; North Side Baptist Church, Jasper, Alabama; He was faithful, and these churches were willing for the Lord to use them. He led these churches and others to give through the Cooperative Program.

Some churches want to have pie sales, cake walks, and other entertainment to make money to take care of needs. Bro. Phillips always said, "No, our God is able to take care, and I'm trusting Him to help His churches." He accepted the fulltime not knowing what the church could do, but he was trusting a Great God. He lived a full life. He loved people and wanted people to know the love of God for all people. He always preached God's word.

He taught me so much while living a life of faith. I can almost hear him say, "Wife, God's Grace is sufficient." And another thing that has helped me these more than thirty-four years — he used to say, "Wife, it's almost time to get ready for church and please don't be late." He used to walk to get to his churches, sometimes ride a bus, later a car, but was never late for preaching service, nor failed to preach even though the congregation was small. His advice to all preachers was II Timothy 4:2a: "Preach the Word."

Ackerman Opens New Library

On Sunday afternoon, September 8, Ackerman Baptists had the formal opening of their new church library. This project was begun several months ago as a result of a generous contribution made by Miss Tessaie Cork, and designated for the library.

The library, located in the educational building, is equipped with all new furnishings. Many new books have been purchased and processed, ready for use.

Serving on the Library Committee are: Mrs. R. C. McNeel, chairman; Mrs. R. H. McDowell; Miss Sarah Whitten; Mrs. W. M. Adams; and Mr. W. M. Adams. Miss Sylvia Porter is church librarian. Rev. Dan Thompson is pastor.



Nine Perform In Annual Honors Music Recital

Nine outstanding William Carey College music students performed on Thursday evening, September 12, in the annual Honors Music Recital in Thomas Hall at 7:00 p.m. Each of the nine is a new student and has been selected by audition for performing in this first Honors Recital. From left to right seated are: Becky Sutherland, Graceville, Florida, vocalist; Miriam Moss, of Moss, vocalist and pianist; Patricia Brazel, Greenwood vocalist; and Lorraine Rumore, Tampa, Florida, pianist. Second row, standing, left to right, are: Billy Ray Lee, Hattisburg, vocalist; Robert Brownlee, Gulfport, vocalist; Debbie Waters, Pensacola, Florida, pianist; James Ray Fountain, Jr., Mount Olive, vocalist; and Robert Jeffrey, organizer, Mobile, Alabama.

Names In The News

Dr. Louie D. Newton, pastor at Druid Hills Church, Atlanta, Ga., since April 1, 1929, is retiring this year. The Druid Hills congregation set aside Sunday, September 22, as Appreciation Sunday, to express gratitude to him for his 39 years of service to them. A Georgia-wide Dinner honoring Dr. and Mrs. Newton was held Thursday evening, September 26, at the Atlanta Sheraton Biltmore Hotel.

Rev. John Jones has accepted a call as pastor of Jupiter Church, Simpson County. He was formerly pastor of Antioch, Rankin. Having been inactive for a couple of years for reasons of poor health, he is "ready to go again." He and his wife have three children.

James Evans McReynolds, a former evangelist in the Hattisburg area of Mississippi, is an information specialist in the office of public relations, Sunday School Board, SBC, Nashville. He has been sports editor of the Huntsville (Ala.) News, religion editor of the Columbia (Mo.) Missourian, and news-writer for the public relations

department at Midwestern Seminary.

President E. Harold Fisher annually awards the Honor Plaque to the Society whose members have attained the highest scholastic average for preceding session. The 1967-68 Honor Plaque was awarded to the members of the Modenian Society. Miss Sandra Starnor of Blue Mountain and Rome, Italy received the Plaque for her extra-curricular group.

Rev. James E. Duke is available for supply work. A graduate of Mississippi College, he has pastored in Lowndes, Clay, and Holmes Counties. His address is 115 Cox Drive, Columbus, 38701 (phone 327-1106).

Rev. W. R. Lowery, pastor of Briar Hill Church, Rankin County, announces the ordination of Charlie Williams to the office of deacon at the 11:00 a. m. service, October 6. Justus Smith and William B. Clark will be installed as active deacons at the same service. Ordained deacons and ministers are invited to participate.

Madrid Church Has First Camp

Sixty-five people attended the first camp to be held by English-language Immanuel Baptist Church, Madrid, Spain. The church's Brotherhood and Woman's Missionary Union jointly sponsored the week-long event, held at the Spanish Baptist assembly grounds at Denia, on the Mediterranean coast in southeastern Spain.



Do FALSE TEETH

Rock, Slide or Slip? Many wearers of false teeth suffer embarrassment because their plates drop, slip or wobble at just the wrong time. Don't live in fear of this happening to you. Just sprinkle a little FASTEETH, the alkaline powder, on your plates. FASTEETH holds false teeth firm, more comfortably. Dentures that fit are essential to health. See your dentist regularly. FREE! For sample write FASTEETH, 102 Wall St., Binghamton, New York.

Enjoy the pleasure of
BILOXI
MISSISSIPPI

A rollicking holiday on the
Gulf Coast at Biloxi's most
luxurious inn

The red carpet is out for you...
luxurious rooms with TV, tile baths,
air-conditioning. Convenient location.
• Swimming pool and patio
• Pirate's Cove for finest seafood, steaks
• Back on Biloxi's 27 mile long sand beach
• Enjoy water sports, fishing, golf
• Explore Biloxi's old world charm—
picturesque and historic sightseeing—
relax and watch the shrimp boats come
in. Get free brochure now.
Come visit us soon.

Admiral Benbow Inn
U. S. HIGHWAY 90 AT OAKMONT PLACE
BILOXI, MISSISSIPPI

OFFICE SUPPLIES—FURNITURE—SAFES
Folding Chairs—Banquet Tables
MISSISSIPPI STATIONERY COMPANY
PRINTING AND LITHOGRAPHING
277 East Pearl Street
Jackson, Mississippi

THE BIBLE that will Surprise You!

Reveals Spiritual Meaning of Verses
Gives Desired Information More Quickly

57 FEATURES... 8 GREAT DEPARTMENTS MAKE— THE NEW CHAIN-REFERENCE BIBLE FOURTH IMPROVED EDITION

Truly a Bible PLUS a Biblical Library in ONE Volume
EDITED BY REV. F. C. THOMPSON, D.D., Ph.D.

READ WHAT OTHERS SAY:

Dr. Robert G. Lee: "This is the best Bible I have used for many years. It is the very best on the market today. I commend it most heartily. I wish that every reader of the Bible and every student of the Bible had a copy of this unusually helpful Bible." Dr. W. R. White: "The most satisfactory Bible for all round purposes I have ever examined. It is the Bible student can command the finest helps which scholarship is able to provide." Dr. Joe T. Odell: "I believe that this is one of the finest reference Bibles on the market today. It has more helps for Bible study than any other reference Bible I know, and while it is of special value to the preacher, it is of even greater usefulness to the layman." The Late Dr. F. M. McConnell: "I firmly believe that a boy in the 7th grade can get more information from this Bible in two days than a preacher can get from an ordinary

Bible in a week." The Late Dr. B. W. Spillman: "I use it constantly and find it the most useful volume in my library. When it is known that my library has in it about five thousand volumes and not ten per cent of the books are in the realm of fiction, you can see how I prize this volume. To Bible students, it has a value which cannot be counted in money." Dr. Duke K. McCall: "The New Chain Reference Bible not only provides a wealth of useful helps in making study, but also provides them in a form which makes them accessible to the user. I bought a 'Chain Reference Bible' during my first pastorate and have never ceased to use it. For the most usable and time-saving helps I suggest that one carefully examine this Bible before buying any other." Dr. T. C. Gardner: "I wish that every preacher, every Sunday School teacher and every Christian in this great nation of ours possessed one of these Bibles."

Rapidly Replacing Other Bibles—Has So Many More New Helps!

1. Unique chart showing Origin and Growth of the English Bible.
2. The Outline Studies of Bible Periods, comparing Biblical History with Contemporary Secular History.
3. The Analysis of the Bible as a Whole.
4. The Analysis of each of the 66 Books of the Bible.
5. The Analysis of every Chapter of the New Testament.
6. The Analysis of the Verses of the entire Bible.
7. The Numerical Chain Reference System.
8. Special Analysis of the Important Bible Characters.
9. Contrast between the Old and New Testaments.
10. The Topical Treasury. New Topics for Prayer Meetings, Men's, Women's, Young People's Meetings, etc.
11. Special Bible Readings for private devotion and public services. New and different subjects.
12. Bible Harmonies of the Lives of Moses and Paul.
13. Special Portraits of Jesus.
14. Chart of the Mesianic Stars.
15. Chart showing cause of the Babylonian Captivity.
16. Chart of the Temple of Truth, illustrating the Sermon on the Mount.
17. Chart of Jesus' Hours on the Cross.
18. The Christian Workers' Oath. Of special value to new workers.
19. All Prominent Bible Characters Classified, listing the Patriarchs, Leaders in Early Hebrew History, etc.
20. Golden Chapters of the Bible.
21. A Complete General Index of over seven thousand topics, names, and places.
22. Special Memory Verses selected from each Book of the Bible.
23. Chart showing Seven Editions of Divine Law.
24. Graph of the Prodigal Son.
25. Bible Memorables, or how to memorize.
26. The Principles and Best Methods of Bible study.
27. Pictorial Illustration of the River of Inspiration.
28. Bible Markings, explaining best methods of marking one's Bible.
29. Concordance.
30. Atlas of 12 colored maps with Index.
31. Topical Features in Text Cyclopedia.
32. Bible Study of the Bible. Correlated Scriptures printed out in full under 2467 topics and sub-topics. Three times as many as in any other Bible.
33. Contrast Study of Great Truths of the Bible. Enables you to study the Constructive and Destructive Forces of Life with the Bible verses printed out in full.
34. Life studies, such as Business Life, Home Life, etc.
35. Bible Stories for Children. A list of 56 stories to be read from the Bible study.
36. Miracles of both the Old and New Testaments.
37. Parables of the Old Testament. Parables of the New Testament, such as Gospel.
38. Titles and names of Christ: of the Holy Spirit; of God the Father; and of Satan.
39. General Bible Prophecies.
40. A List of the Prophets of the Bible.
41. List of the Judges of Israel and Judah.
42. List of the Notable Women of the Bible.
43. Mountains and Hills referred to in Bible.
44. Dictionary Material.
45. Tables of Time, Money, Weights and Measures.
46. The Historical Bridge, covering interval between the Old and New Testaments.
47. Chart showing the History of the Apostles.
48. Harmony of the Gospels, citing references in different Gospels where events are given.
49. Calendar of the Christian Era.
50. The Post-Resurrection Appearances of Jesus. Illustrated with well-known paintings.
51. Chart of the Seven Churches of Asia, described by John.
52. The Prophecies Concerning Jesus and their Fulfillment, arranged Chronologically, with principal verses printed out in full.
53. Map Showing Approximate Distances from Jerusalem to Various Historical Points.
54. Chart Showing the Interior Arrangement of the Temple at Jerusalem.
55. Nineteen Special Illustrated Maps Showing the Journeys of Abraham, Children of Israel, Joshua, Gideon, Samuel, Saul, David, Solomon, Jesus, Paul and Peter. These are separate maps, mind you—not several crowded together on one page.
56. Places of Religious Worship. Hebrew Temples. Festivals and Religious Officials.
57. Archaeological Supplement. Over 100 illustrated accounts of discoveries in Bible lands linked by number with the Bible text.

B. B. Kirkbride BIBLE CO., INC.
DEPT. 39 EAST OHIO
INDIANAPOLIS, INDIANA 46204

Be Fair to Yourself!

See this special Bible with its unequalled practical helps before you buy any Bible—or you may regret it as others have. Ask your pastor about it. No other Bible is so highly prized by so many renowned Bible Students.

SEND NOW
for this
big FREE
descriptive
BOOK



Agents Wanted

B. B. KIRKBRIDE BIBLE CO., INC.
Dept. 39 East Ohio
Indianapolis, Indiana 46204 B-6 910

Without cost or obligation to me, send a copy of the big illustrated book, "A New Bible for a New Day," and full particulars concerning the Fourth Improved Edition of your New Chain Reference Bible.

Send your special terms to Representatives.

Name _____
Address _____
City _____ State _____

DEVOTIONAL

Show Us The Father

By Rowe C. Holcomb, Pastor, First, Hazlehurst



When Sedeck Girgis of Cairo, Egypt, came to Southwestern Seminary as a student, I invited him to my apartment for a waffle breakfast. He replied, "What is a waffle?" Just use your imagination as to the dialogue that followed. His question was indeed simple compared to Philip's desire of Jesus in John 14:8, "Show us the Father."

These lines from Edwin Markham's, "I Must Test His Spirit," have challenged my imagination:

When in the dim beginning of the years,
God mixed in man the raptures and tears,
And scattered thru his brain the starry stuff,
He said, "Behold! Yet, this is not enough
For I must test his spirit to make sure
That he can dare the vision and endure.

I will withdraw my face,
Veil me in a shadow for a certain space,
And leave behind only a broken clue,
A crevice where the Glory glimmers thru,
Some whisper from the sky,
Some footprints in the road to track me by."

These verses from Fanny Crosby's "Blessed Assurance" have also challenged me:

Blessed assurance, Jesus is mine!
Oh, what a foretaste of Glory Divine!
Heir of salvation, purchase of God,
Born of His Spirit, washed in His Blood.

Perfect submission, perfect delight,
Visions of rapture now burst on my sight:
Angels descending bring from above
Echoes of mercy, whispers of love.

The glory glimmered brightly through the crevice the day Moses approached the Burning Bush, and more so when the Pillar of Fire illumined those dark nights in the Wilderness. God widened the crevice for his Shekinah Glory when Solomon's new Temple was dedicated. And, the Christian's hope glowed like the new dawn, when the dark recesses of Joseph's tomb were illumined and angelic voices announced, "He is not here: for he is risen."

God's voice from the sky surely twitched the heart of Abraham as he heard, "Abraham, Abraham, stay thy hand," for his hand gripped the knife on its downward stroke to sacrifice his son.

That same voice brought fleeing Elijah and profane Simon Peter back into harnessed service for the Master. From the banks of the Jordan River and atop the Mount of Transfiguration, God's voice twice acknowledged Jesus as his perfect Son. And Jesus' reply to Philip was, "He that hath seen me hath seen the Father."

A SENSUAL and intemperate youth delivers a worn-out body to old age.—Cicero
It is the failing of youth not to be able to restrain its own violence.—Seneca.

Observes 100th Birthday— Deacon For Seventy Years



Bob Barber

Bob Barber, a charter member of Spring Hill Church, at Waterford, in Marshall County, celebrated his 100th birthday on September 15. Mr.

Barber has been a deacon at Spring Hill since 1898, or a total of seventy years.

He helped to organize the Sunday school at Spring Hill and served there as Sunday school superintendent for many years.

He celebrated his birthday at the Rose Lawn Nursing Home in New Albany. Many friends and members of his family visited with him that day. Among these were his sons, Joe, Vardaman, and Fred Barber. A daughter, Mrs. Willie Evans, was unable to be with him.

Members of Spring Hill paid tribute to him with a brief summary of his work in the church. C. B. Ash placed a \$1.00 bill in the birthday mission bank, a penny for each year.

Huntsville Church Will Provide Rent-Free home for Missionary

The Weatherly Heights Baptist Church, Huntsville, Alabama is providing a rent-free, partially-furnished home for a missionary family on furlough. The time of occupancy will be limited to one year for each furloughing family. The house consists of four bedrooms, two baths, a large den, study and a two car garage. It is located in Southeast Huntsville, across the street from an elementary school.

The handsome, split-level residence was purchased in June, 1946, and was used for over two years as a "headquarters building" for the church. In October, 1966, the Weatherly Heights congregation moved into a \$225,000 education building, leaving the residence available for the purpose mentioned above.

Huntsville is the home of Redstone Arsenal, Marshall Space Flight Center, and has many industrial, cultural and educational facilities. The city is approximately 100 miles from three major cities—Birmingham, Alabama; Nashville, Tennessee; and Chattanooga, Tennessee, and is located in the heart of the Tennessee Valley.

For further information and details contact the Weatherly Heights Baptist Church, P. O. Box 4442, Huntsville, Alabama 35802.

WMU Names New Field Worker

BIRMINGHAM, Ala. (BP)—Miss Bobbie Sorrell of Nashville, editor of Junior Sunday School materials for the Baptist Sunday School Board, has joined the field of services staff of the Southern Baptist Woman's Missionary Union (WMU) here.

Miss Sorrell will help develop the church missions program for children ages six through 11 in the new grouping-grading plan recommended for Southern Baptist churches beginning in 1970, and is the first WMU staff member added to implement the new grouping-grading system.



Twilight Tea At Blue Mountain

REACHING THE END of the receiving line for the annual Baptist Student Union and Student Government Association Twilight Tea at Armstrong, home of the college president, is Miss Edith Doody of Columbus, left, the first freshman to arrive for the special welcome occasion. Miss Doody is greeted by Mrs. Harold Fisher, wife of the president, just after having received a cordial greeting from President Fisher, Miss Charlotte Bryant, Laurel, president of the BSU, and Miss Nancy Chamberlain of Grenada, president of the Student Government Association, extreme right.



ATTENDING BLUE MOUNTAIN'S BSU-SGA Highlight Welcome Event of 1968-69: Miss Rose Horn (center), vice-president of the Baptist Student Union Council of the college, serves two new students from Slayden. Miss Kitty Sanders (left), and Miss Becky Hurdle (right), as they enter the dining area of the home of President and Mrs. Fisher.



Clarke M.A. Officers

OFFICERS of the Clarke College Ministerial Association for the current semester are (above) from left: John Stone, Chancellor, Ala., jail service chairman; Henry Welch, Pascagoula, program committee chairman; John Patterson, Lafayette, La., vice president; Jerry Skinner, Philadelphia, benevolence chairman; Lendell Almsworth, Marietta, Ga., treasurer; Wayne Griffith, Louisville, radio chairman; Jimmie Garrard, Meridian, program committee; Clarence Cooper, Etta, secretary; and Louie Tate, Mt. Vernon, La., president.

At Olive Branch: Pastor's First Anniversary

On September 22, Olive Branch Church honored their pastor, Rev. Vance Marberry, on his first anniversary with them. During a reception, the church surprised Rev. and Mrs. Marberry with a dozen red roses, and presented them with a silver service.

The church expressed appreciation for Mr. Marberry's leadership as pastor. During the year there have been 79 additions, and the budget of \$48,360 has been more than reached at this time.

The Marberrys moved to Olive Branch from McMinnville, Tennessee. They have two children, a son, Larry, who lives in Memphis, and a daughter, Cheryl, student at Union University, Jackson, Tennessee.

Mrs. Marberry is the GA director. A coronation service held on the same Sunday as the reception was the first GA coronation ever to be held at this church. The two queens crowned were Sharon Burns, daughter of Mr. and Mrs. Olen Burns, and Sue Osborn, daughter of Mr. and Mrs. S. A. Osborn.

Midville Recalls Bond Issue

On 1 January 1969, all bonds issued by the Midville Baptist Church of Jacksonville, North Carolina, are due and payable at the First Citizens Bank and Trust Company of Jacksonville, North Carolina.

Bonds will be redeemed, on that date, at full face value with interest through 1 January 1969.

Persons desiring to redeem bonds immediately, may do so, but if bonds are redeemed prior to the 1 January 1969 date, interest will be paid only through the July 1968 interest bearing period.

"Since the bonds are negotiable, it is urged that they be sent via registered mail," states Rev. Alvin F. Butters, pastor.

Love your enemies—it will drive them nuts.

Music

Syd Doty Top Album Salesman

Syd Doty, Forest, Mississippi is proclaimed "Top Salesman" of the year by selling 130 albums of the Singing Churchmen of Mississippi.

Mr. Doty, now emeritus minister of music, First Baptist Church, Forest, became the church's regular music director in 1947 and has served in that capacity until this year. Prior to 1947, he assisted with the Music Ministry in Baptist churches at Lucedale and Mendenhall.

He and his wife, Myrtice Dearman Doty, are the parents of two musically talented children. Their son, David, is completing his masters in church music at Southwestern Seminary and daughter, Susan, is teaching public school music in Forest. She is a graduate in voice from Mississippi College.

Profits from the album sales will go to establish scholarship funds at Mississippi's four Baptist colleges for students entering the field of church music.

Congratulations to Syd Doty for his many contributions to church music.

Mississippi Highest Last Year
In Per Cent Music Enrolment Increase
(Of the "Established States" of SBC)

TOTAL MUSIC ENROLMENT & PERCENTAGE
BY STATES IN 1967

State	1966 Total	1967 Total	Per cent Increase (Decrease)
Alabama	73,493	82,707	12.54
Arkansas	29,330	28,447	-2.99
California	17,299	18,506	6.96
Florida	60,981	63,474	4.12
Georgia	82,813	90,593	9.39
Kentucky	39,076	43,559	11.47
Louisiana	40,225	43,433	7.95
MISSISSIPPI	49,037	56,891	16.01
Missouri	38,146	44,011	15.31
New Mexico	6,804	7,239	5.75
North Carolina	105,512	104,533	-.94
Oklahoma	38,256	40,187	4.12
South Carolina	37,246	43,632	17.16
Tennessee	67,116	70,371	3.92
Texas	144,796	158,287	9.22
Virginia	47,136	48,140	2.13

TIPS FOR REPORTING MUSIC ENROLMENT ON ANNUAL LETTER

Churches are now in the process of completing their annual letter to the association. Most of these churches should report a music enrolment this year. (Only 56.8 per cent reported last year.) Some will report only two or three persons, while others will report a much larger enrolment.

Last year, churches included the names and addresses of their music director and accompanists, but failed to record the number in the appropriate music column opposite the columns for Sunday School and Training Union. This is necessary in order to record a music enrolment. These numbers are picked up by electronic equipment and tabulated. IT IS NECESSARY TO GIVE THE TOTAL ENROLMENT ON THE ANNUAL LETTER AT POINT 131.

W. R. Roberts To Represent Annuity Board At Convention

W. R. Roberts, annuity secretary in Mississippi, will represent the Southern Baptist Annuity Board at the Mississippi Baptist State Convention in Jackson, Nov. 12-14.

Mr. Roberts will report on developments and progress of the Annuity Board during 1968 and present a review of the three plans available through the new Southern Baptist Protection Program. A highlight of this review will be an explanation of the delayed participation provision which goes into effect January 1, 1969. The provision states that, in order for a minister to be eligible for full benefits, he must join the Program by: (1) January 1, 1969, if he was active in pastoral duties on January 1, 1968; (2) by his 26th birthday; or (3)

one year from the date he first becomes eligible; whichever is the latest date. If a prospective member joins Plan "A" of the Program later than the date listed, his disability, widow, child, education and dependent parent benefits will be reduced proportionally for each year of delay.

Mr. Roberts will remind church leaders of two audio-visual aids available from the Annuity Board offices in Dallas which can be used to explain the work of the Board to various church groups. A 10-minute color filmstrip, "Those Chosen Men," explains the benefits provided in the new Protection Program. "When the Messenger Turns to Go Away," a 30-minute color film commemorating the 50th anniversary of the Board, portrays the Baptist preacher and the role he fulfills through a combination of song, dialogue, and vignette.

Revival Dates

Temple, Jackson: September 29 - October 4; Rev. Don Wainwright, pastor at West Jackson Church, evangelist; Jerry Norman, music director; Rev. Howard Scarborough, pastor; services at 7:30 each night.

Clarke-Venable Church, Decatur: October 6-11; Rev.



Fred Fowler, the church's new pastor, (pictured), evangelist; James (Buddy) McElroy, several years choral and voice instructor at Clarke College, presently serving as minister of music at First Church, Forest, singer; Mrs. Sandi Brown, instructor on the faculty of New Orleans Seminary, will do evangelistic chalk drawings, Monday, Tuesday, and Friday nights (she will be featured speaker at East Central Junior College Assembly on Tuesday, Oct. 8, at 9:45 a.m.); services at 7 a.m. and 7:30 p.m.; morning service to be broadcast over WBKN; doughnuts, coffee, and milk to be served before and after morning services.

Adventists Survey Bible Reading In Australia

SYDNEY, Australia (RNS)

—A survey among 20,000 persons here showed that the favorite Bible text is one that promises "everlasting life" to those who believe in Jesus Christ.

The text is John 3:16, which states: "For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him shall not perish but have everlasting life."

Second most cited was Psalm 23. The text in third place was the first three verses of John 14.

A spokesman for the Greater Sydney Conference of the Seventh-day Adventist Church, which conducted the survey, said that it also showed people were reading Bibles less than they were when a similar poll was conducted a decade ago.

"We have discovered that many homes do not even possess a copy of the Scriptures,"



Ready For Registrar's Counseling

THESE BLUE MOUNTAIN COLLEGE freshmen line up for special counseling from Miss Annie Hendricks, college registrar. Left to right: Shelle Pipkin, Blue Mountain; Brenda Harrington, Blue Mountain; Rebecca Hurdle, Lamar; Marilyn Melton, Centralia, Ill.; Peggy Taylor, Jonesboro, Ark. Miss Taylor is a student assistant in the Department of Public Relations.



Carey Hangs Out Welcome Sign

William Carey College students hang out the welcome sign for high school students of Mississippi: Miriam Moss, freshman from Moss, and Hank Guest, junior from Jackson, remind their friends that Saturday, October 12, is High School Day at Carey. Beginning at 9 AM and continuing until 3 PM, the campus will be alive with entertainment and information for prospective students. A jam-packed schedule will include a free lunch. All high school and junior college students interested in attending should notify the Admissions Department by phone or by mail.

Kentucky Dentist Aids Guatemalans

Dr. John L. Maddox, a dentist and member of First Baptist Church, Walton, Ky., treated more than 350 people during a week-long Baptist dental project in Guatemala in August. His patients included a Roman Catholic nun in the town of Tecunuman.

Dr. Maddox was teamed with Southern Baptist Missionary Chester S. Cadwallader, Jr.

Off The Record

PRESCRIPTION — "What do you think of Medicare?" someone asked a little old lady.

"Oh, it's just wonderful," she answered. "I've had one bottle and I'm feeling better already."

GO-GETTER — Two guys were lounging on a park bench. Said one, "What do you do for a living?"

"I'm a go-getter!"

"A go-getter?"

"Yeah, my wife works. All I do is go get her."

MAJOR SURGERY—Wife: "Why did you cut out the back of that book?"

Doctor: "It was marked appendix, and I took it out without thinking."

WHY ELSE?—Paula: "Why did they bury that man under the plum tree?"

Rita: "I don't know. Why?"

Paula: "Because he was dead."

Wife: "We've got to fire that chauffeur. He's nearly killed me four times."

Husband: "He's a good man. Let's give him another chance."

"Awright, know it all—go in for Jablonski!"